

The Transition from the Synoptic to the Johannine Version
Of the Life and Teaching of Jesus.

Submitted as a Thesis for the Degree of Ph.D.

by

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Edinburgh 1924.

Degree Conferred, 17th July 1924.

"I have many things to say unto you, but ye cannot hear them now.

But when He is come, the Spirit of truth

He shall lead you into all the truth

He shall glorify Me for He shall take of Mine and shall declare it
unto you".

Contents.

	Page.
Introduction: Recent Criticism of The Fourth Gospel.	i.
Chapter 1: The Basal Document of The Fourth Gospel. A Critical Hypothesis.	i.
Chapter 2: The Transition from a Biography to a Portrait.	35.
Chapter 3: The Transition from a Report to An Interpretation.	65.
Chapter 4: The Transition from a Teaching to An Apologetic.	103.
Chapter 5: The Character of the Transition. Conclusions drawn from chapters two, three and four.	156.
Chapter 6: The Method of the Transition. The Speeches of The Fourth Gospel. The Symbolism of The Fourth Gospel. A Note on Word Parallels.	161.
Chapter 7: The Test of the Transition.	174.
Chapter 8: The Result of the Transition. The Loss and The Gain.	201.
Appendix Johanne Parallels to Synoptic Teaching. Bibliography	i. x.

Introduction.

The criticism of the Fourth Gospel is shifting from the question of the date and authorship to an examination of the contents of the Gospel. The extreme date of the Tübingen School, 170 A.D., has been pushed further and further back until today nearly all agree in placing the Gospel somewhere between 90 A.D. and 110 A.D.. The importance of the authorship on the other hand is being dwarfed by the larger issue of the character of the work. Whether we assign the Gospel to St. John, the son of Zebedee or to some other character in the early Christian Church we still have the task of determining the value and historicity of its representation as contrasted with the Synoptical representation of the life of Christ.

Nor is there any longer any dispute concerning the unity of the literary construction of the Gospel. Evidences of the hand of a revisor or redactor cannot be disputed. The only question is the extent and nature of the changes which have taken place. In general, two theories have

been advanced to account for the changes. There is the partition theory "which disentangles a more or less genuine Grundschrift from subsequent editorial additions, apostolic or not. There is the revision theory which explains the phenomena of the canonical gospel by positing an editor, who has, not only in the appendix but elsewhere, recast the gospel for purposes which originally it was not meant to serve."¹

The first theory is set forth by Dr. Strachan in the Expository Times, volume 27. The second has been advanced by Professor Bacon in "The Fourth Gospel in Research and Debate." Both agree in positing a basal document which has been rearranged by a subsequent editor or editors. Both are only preliminary steps to the determination of the value of of the Fourth Gospel. The main interest is not with the portion of the text which is to be assigned to the revisor or which to the redactor, but with the basal document behind the text.

Too often this has been dismissed as the portion left after certain sections have been removed. A study of the method in which the revision or the redaction occurred^r has been admirably and painstakingly carried through, but we have been unable to find any treatment which attempts to determine the method in which the basal document has been

¹. This does not rule out unity of style or of thought. "The author is not a theologian but a religious man. This latter has fused all into unity. E.F. Scott in The Fourth Gospel.

evolved or the processes of mind which lie behind it.

Dr. Strachan did hint that these chapters might have been a series of historical sermons, but he failed to carry the idea any further. In his plan of the Gospel, he made no attempt to determine the extent or the nature of the sermons. Professor Bacon also brought forward a similar suggestion. He divided the Gospel into fourteen books.¹ Yet in his discussion of the Gospel, he apparently forgot any such division.

Our aim, then, is to determine, first, the character and purpose of the basal document of the Fourth Gospel. Is it a document which can be compared with the Logia of Matthew or with Q of the Synoptics? Is it an essentially mystical, subjective writing, the expression of a deep spiritual experience but with little or no historical worth? Is it a metaphysical interpretation, coloured with the philosophy of the day and out of harmony with the naive, traditional account of the Synoptics? Is it a polemic employing history, either arbitrarily or faithfully to buttress its position? Is it a missionary work interpreting the Jewish Messiah as the Saviour of the world? Or is it no single one of these, but an amalgam of several of them?

Second, what is the character of the transition from the Synoptics to the Fourth Gospel? Jülicher stated that

1. Fourth Gospel in Research and Debate. Prof. Bacon.

the Jesus of the Sermon on the Mount and of John fourteen ^{to} through seventeen was a psychological impossibility. Is he right? Can we find any trace of the words of this Man in the Synoptics; can we find any historical basis for them in the traditional words of Jesus of Galilee?

Third, what has been the method of transition from one to the other? What has been the manner in which the writer employed the traditional words? To what extent has he accepted or rejected the traditional account?

Finally, what is the value of the transition? By comparing the basal document with the Synoptical record, noting omissions and additions, we shall determine what has been lost. By comparing it with the Pauline teaching and with Philo we shall determine what has been gained. From the conclusions reached we shall attempt to state the value and historicity of the Fourth Gospel for the Christian Church.

Chapter One.

The Basal Document of the Fourth Gospel. (A Critical Hypothesis.)

The original document of the Fourth Gospel is a series of inspired interpretations of historical fact which are highly coloured with symbolism, and which are concerned with the contemporary problems confronting the Christian Church during the early part of the second century.

This is no dogmatic assertion. Canon Streeter has pointed out that only those who have merely trifled with the problems it suggests are likely to speak dogmatically on the subject of the Fourth Gospel.^{1.} We advance this as an hypothesis and shall endeavour to determine whether it is justified by the facts.

But first, we would ask attention to the wording of the proposition. The phrase 'historical interpretation' has been applied to the Fourth Gospel with so great variety of meaning that we would state definitely the connotation which we give to these terms.

The basal document is a series of interpretations.^{2.}
The place is Ephesus; the time the early part of the

1. Foundations. Essay III. by B.H. Streeter.
2. We object to the use of the phrase 'historical sermon'

of the second century. The account of the life of Jesus Christ set forth in the Synoptics is begining to fail as a missionary book. The carpenter's son, moving through the country districts of Galilee, despised and rejected by His own people, ending His life as a criminal after two or three short years of public work, is failing to convince and grip the hearts of the highly philosophical, cultured, aesthetic people of Ephesus. He raises more questions than He answers. True, He speaks with authority upon many subjects; but so often the subjects are remote, peculiarly Judaic, of little meaning. Granted there is a charm, an indescribable power about the Man, yet can He be the divine One, the Son of God, He Who had wrestled with temptation, Who had sweated drops of Blood in the Garden?

These problems are kept to the front by the activity of the Jews in the city. They look upon this unlearned carpenter from an unknown village of Nazareth with scorn. They delight to hold Him up as a blasphemer, an anarchist destroying the traditions and institutions of religion.

Such is the situation which faces a missionary living

which Prof. Bacon and Dr. Stracman have adopted. They are not sermons in our sense of the word. If one limits the word to the sense in which the Midrash was a sermon, it is not so objectionable. They do follow the same method as the Midrash; a story, parable or allegory and then comment upon the same. But even yet the term is not wholly satisfactory. The author of the Fourth Gospel goes further and to this incident-comment method adds a third which is not in the Midrash. He gives an incident, comments upon it and then appears to brood upon the subject, turning the thought over in his mind, thinking aloud upon it.

in Ephesus. We cannot be certain of his name. He may be an eyewitness, or he may be but a follower of Christ. At any rate he recognises that a mere repetition of the traditional account of the Synoptics will be of little value. It has already been done three times. Something more is needed. The hard Judaic mould into which the story has been cast must be broken. The people must be shown the eternal verities which are to be found in phrases as, the Son of Abraham, the Son of David, the Messiah. There is also the death on Calvary. The Synoptics had stated it as a fact. St. Paul had gloried in it. Someone is needed to give it its proper place and interpretation in reference to the earthly life. Meditating upon these questions in the light of a deep spiritual experience, it may be in the light of a vivid remembrance of hours spent in the company of that lonely figure, he seeks to interpret the traditional Jesus of Nazareth as the Saviour of the world.

Yet these interpretations are no young man's clever adaptation of Judaic material to Greek thought. "It is easy to overemphasize this phase of the work and state that the doctrine of eternal life is substituted for that of the resurrection and the future kingdom, and the contrast of the temporal and eternal for the antithesis between the present age and that which is to come."¹ These

1. Foundations. Essay IV. A. E. J. Rawlinson & R. G. Parsons.

interpretations are far from being a substitution of one vocabulary for another. In language and idea they are Hebraic through and through. The purpose is the far more difficult one of attempting to reveal the Saviour of the world in ~~in~~ the Messiah. The hard mould of Judaism must indeed be broken, not for the purpose of taking the story out of the mould but to reveal under a divine light the story within the mould. The interpretations are the reflections of a mature mind upon the Judaic story, searching under the guidance of the Spirit for that deeper truth which will speak with authority not for one nation only but for all nations. They are spiritual interpretations.

And so he restates the traditional words and life, or better he throws upon these words and upon that life the light revealed to him by the "Holy Spirit, in order to bring out their full spiritual implications." The result bears the impress of a divine revelation. It is truly the work of one of those men in whom the early Christian communities recognised a peculiar faculty of insight and illumination¹. They are inspired interpretations.

This leads to the second point. They are not fanciful speculations, nor vague allegory. It is not 'a tale of a literary genius' but an historical interpretation. If it be true that the writer does not attempt to take the

¹.op.cit. Pg.203.

story out of the Judaic setting but rather brings the divine light to bear upon that Judaic form, it is also true that he does not pour into the Judaic form metaphysical speculations, or idealised poetical pictures. His interpretations never conceal or distort the historical fact." The point of the Gospel is not so much the doctrine of the Word as the insistence that that Word became flesh. That which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you."¹

These inspired interpretations of historical fact have come to us through a mind highly poetical, which delights in imagery and symbolism. But again we need care not to overstate the symbolical element. It is never more than one of the elements which must be taken into account in considering the problem of the Gospel as a whole. Yet in a study of the Gospel it is essential that we know when and to what degree we shall apply the explanation of symbolism, and when and to what degree we shall apply the explanation of spiritual interpretation or of historical fact. (Is the date of the Last Supper, symbolical or historical?)

Our task is not to prove that any section is or is not to be interpreted symbolically. But in tracing the transition from the Synoptic to the Johannine tradition,

¹. op. cit. Pg. 204.

we shall have to take a position on one side or the other. In order to state our position definitely and also to explain more fully just what we mean by inspired interpretations of historical fact, we have attempted to find in the Fourth Gospel these interpretations as they stood before they were rearranged by redactors or revisors into the form of a Gospel. We have found sixteen of these interpretations within chapters one ^{to} through twenty. We give the outline of the Gospel as divided into these interpretations and follow with a discussion of the points involved.

We are aware that the thought of the Fourth Gospel cannot be completely contained in any outline. The author is too charmingly digressive, to be tied to any A.B.C. of an outline. The great facts of the Incarnation and Transcendence, 'the word made flesh and the Word with God' have so captured his mind that they break out spontaneously. For this reason we have substituted for the usual outline a paraphrase of the separate sections. In this way we can best show the method in which his mind worked and the motives which run through the material. Since the sections are answers to contemporary problems and since it is often difficult to separate the words of the characters from the thoughts of the writer, we have written the paragraphs from the standpoint of the author throughout, that is in the first person.

Interpretation I:- Chapter I 1-19.

Jesus Christ the Consummation of the Divine
Revelation.

In the same way that Matthew looking at Christ from the Old Testament point of view traced Him back to Abraham, thus making Him the culmination of Jewish history; and that Luke viewing Him as the Son of man traced Him back to Adam, thus making Him the culmination of the human race; so we looking at Him as the Son of God, trace Him back to the divine wisdom, finding in Him the culmination of the eternal self-revelation of God.

This effort of God to reveal Himself, this phase of God's activity which you have termed the Logos, is not something separate, distinct from God. The revelation, or to use your phrase, the Logos was always with God. He is God. God has ever been endeavouring to reveal Himself as the creator of the world, as the sustainer of life, as the light of men. (vv. 1-4.)

Furthermore, this Logos has always met with opposition. He has always found that men have been slow to listen to the word of truth, slow to give up the darkness of their superstition and ignorance. The Logos has been continually appearing to men; shining in the darkness and the darkness has comprehended Him not; has been in the

world and the world has known Him not, has come unto His own and His own have received Him not. (In passing I might state that it was this very activity of the divine Wisdom to which John the Baptist bore witness. He himself was not the divine Wisdom, as some of you think. He was but calling attention to that Wisdom, arousing men to the true character of this activity of God, urging them to cease in their opposition to His influence and to believe in that Light which lighteth every man. (vv.5-11.) Yet wherever men have recognised the revelation it has proven to be the power of God in their lives. To every one that has received Him He has given power to become the son of God. (vv.5-13.))

This self-revealing activity of God, this divine Wisdom, finds its consummation in Jesus Christ. In Him the Light made the supreme effort to overcome the darkness. In Him the Logos became flesh, actually tabernacled among us. (vv.14-16.) I repeat, He is the supreme expression of the divine Wisdom. He is greater than John the Baptist and was openly acknowledged so by the Baptist himself. (He that cometh after me is preferred before me, for He is before me) He is greater than Moses for the law, only, was given by Moses but grace and truth came in Jesus Christ. He is the unique Son of God. He and He alone hath seen God and declared Him unto us. (vv.15-18.)

Interpretation II:- Chapter I.19-51.

The Character of Jesus Christ. He attracted attention and inspired faith from the first.

Recall two instances when men came into contact with Jesus Christ: His meeting first with the Baptist and second with the men who later became His disciples.

John the Baptist was a national figure in Judea. The Jews sent priests and Levites from Jerusalem to hear him. He was held to be the Christ, Elias, that prophet. (But, if you will recall, John denied all of these offices, recognising from the first his inferiority to Christ. He spoke of himself as a voice in the wilderness preparing the way for Christ. Even his baptism was not to be considered on the same plane as that of Christ. (vv. 19-28.))

This Baptist had a lofty conception of the Christ as the Lamb of God which taketh away the sins of the world, as One Who was to be manifested by the descent of the Spirit of God. Yet this Baptist as soon as he saw Jesus recognised in Him the Messiah Whom he had been sent to proclaim. (vv 29-34.)

Turn to the call of the first disciples. They were drawn to Jesus by the testimony of the Baptist, and followed Him to His home. (vv. 36-39.) At once they realised that they had found the One of Whom Moses in the law and

the prophets did write, the Messias which is being interpreted, the Christ. They called their relatives and their friends willing to rest the truth of their conviction on the personality of Jesus. (Can any good thing come out of Nazareth? Come and see. (vv.40-46.)

But the revelation of the character of Christ is not confined to the words which Christ spoke and the works which He performed. Wonderful as they may be there are greater things than these. Enter His service as an ideal disciple, serve as an Israelite in whom there is no guile, and you shall see heaven open and the angels of God ascending and descending upon the Son of man. (vv.46-51.)

Interpretation III:- Chapter II.1-24.

The Influence of Christ upon Religion.

You can see the effect which He had upon religion by two incidents. The first one is symbolical. Just as He turned water into wine at a wedding feast in Cana, so does He turn the tepid, tasteless water of Judaism into the sweet, strength-giving wine of Christianity. (vv.1-12.)

You can see His influence upon religion from a slightly different angle in the incident of the Cleansing of the Temple. Even as He purged and purified the temple and its worship, so He drastically and thoroughly purges and purifies all worship of God. (vv.13-24.)

Interpretation IV:- Chapter III.1-22.

The Conditions for Entrance into the Service of Christ.

You will find the requirements set forth in the interview which Jesus had with a lawyer, Nicodemus. In answer to the question, "what must I do to inherit eternal life," Jesus told him that entrance into His service depended upon a complete transformation of his life, nothing short of a new birth. This regeneration is a two-fold process. On the part of man, it is a baptism of water, on the part of God, it is a baptism with the Spirit. Both of these elements are necessary. Baptism, ritual, keeping the law, alone are not sufficient. What is born of the flesh is fleshly. This process is not something visible, tangible, but is like the wind. You can hear its sound but never know from whence it has come or whither it is going. (vv.3-8.)

You doubt this? How can this be, you ask? In answer all that I can say is that Jesus speaks with authority of things which He understands, and testifies to things which He has seen. He has told you the necessity for the water and the Spirit baptism, if you will not accept these conditions on faith how can you hope to understand the method whereby He will make it possible for you to meet them. He is the sole authority in this field.

He alone can tell you the conditions of the spiritual life. The Son of man is the only One Who has ascended into heaven; Who has the right to speak upon such subjects. And in order that all the world may know that He has this authority, it was necessary that He should be lifted up even as Moses lifted up the serpent in the wilderness. This sacrifice of the Son is the supreme proof of the love of God for man. For God did not make this sacrifice to condemn the world but to save the world; to give the world a means of knowing the conditions for a spiritual life. He made this sacrifice in order that whosoever would believe on Him might not perish but might have everlasting life. (vv.9-17.)

The only condemnation is the condemnation of a man himself by his attitude towards Jesus Christ. How does a man condemn himself? By refusing to recognise the claims of Jesus. If you do refuse, it is because you know that your life is so evil that it will not stand the light of His truth. But if you are earnestly seeking the truth you will gladly come to Him that it may be made clear to you to what extent your deeds are of God, to what extent you are fulfilling the conditions for a spiritual life which He has set forth. (vv.18-21.)

Interpretation V:- Chapter III.22-36.

The Relation of Christ to the Baptist.

Some of you think that the Baptist is above Jesus Christ or at least is equal to Him. Listen to the Baptist's own opinion upon the subject. In answer to a question put to him while he was baptising at Aenon, he openly acknowledged the superiority of Jesus. He acclaimed this superiority as being God-given. "A man can receive nothing," he said, "except it be given him from heaven." It was furthermore something which he himself had foreseen and which was the fulfilment of his work, the cause of great joy to him. (vv.22-30.)

But you do not have to depend upon the testimony of the Baptist to prove the superiority of Christ. Turn to Him and you will find One unique in every way. John the Baptist was of the earth, He was from above.(v.31.)

This uniqueness was shown in His works and in His life. He was continually testifying of heavenly things which He had seen and heard. It was revealed in His word. He spoke, with authority, the words of God. It was manifested in the power given unto Him. He was God's plenipotentiary. The Father gave all things into His hand. It was revealed in the gift of eternal life which He bestowed upon all who believed on His name.(vv.32-36.)

Interpretation VI:- Chapter IV. 1-43.

The Superiority of the Teaching of Jesus Christ to
the Teaching of Judaism.

The superiority was clearly brought out in the conversation which Jesus held with a Samaritan woman. There is first a superiority in the benefits offered. Judaism draws water from hand hewn cisterns or wells (*τὸ φρέαρ*); water which is but temporary in the satisfaction which it offers. Jesus offers fresh water, bubbling up from a natural spring (*τῇ πηγῇ ἀλλομένου εἰς ζωὴν αἰώνιον*); water which shall satisfy forever.

Again, the teaching of Jesus is superior in the idea of God. The Jews have a higher conception of God than any other nation. To them belongeth salvation. Nevertheless the knowledge of God which Jesus revealed is higher and shall ultimately supersede the Jewish worship. The hour will come, when, neither in the sanctuaries of Samaria nor yet at Jerusalem shall men worship the Father. The teaching of Jesus shall supersede because it is a worship of the Spirit, and of the truth. Finally the teaching of Jesus is superior because Jesus is that very Messiah in Whom Judaism finds her final consummation. He is that promised Messiah Who shall tell all things. (vv. 15-26.)

You ask for a confirmation of this superiority. Listen to this Christ as He talks with His disciples. "My meat

is to do the will of Him that sent Me and to finish His work". Or note the results of His ministry and teaching. Even now the fields are white unto the harvest. Even now is that saying being fulfilled, 'one soweth and another reapeth'. The spread of His message, the preaching of His disciples has resulted in a harvest far out of proportion to the amount of labour which has been expended. The confirmation of His superiority is to be found in His identity of will and mission with God, and in the harvest which has followed from His life and teaching.

You can find few more striking examples of this than in the response of the Samaritans to His message. Brought into contact with Him through the woman whom Jesus had met at the well, they forgot their national antipathy toward a Jew and they besought Him to tarry with them ^{for} for a few days. During the two days which He spent with them He so completely convinced them of the superiority of His message to anything which had yet been proclaimed, that they recognised in Him not merely the Messiah ⁱⁿ Whom He claimed to be but the Saviour of the world. (vv. 39-42.)

Interpretation VIII:- Chapter IV. 43-54.

The Meaning of Belief in Jesus Christ.

I have stated that my aim was that ye might believe

in Him. What did I mean? You remember the Synoptic story of the nobleman's son? In that incident you find the various stages in the growth of belief in Christ. First the man believed because of signs, second, he believed in the word of Jesus and last, he believed in Jesus Himself. That is what I mean by belief in Christ.

Interpretation VIII:- Chapter v.1-47 & vii.14-24.

A Justification of the Attitude of Christ toward the Sabbath.

His attitude towards the Sabbath is shown in the cure of the man at the pool of Bethesda. On being accused by the Pharisees, He defended Himself first by His relationship toward God. He but continues the work of God. He is engaged in a ministry divinely allotted to Him; the purpose of which is to bestow eternal life. His work is identical with God's work. This work allotted to Him is a greater one than that of healing. (He will shew Him greater works than these.) It is the work of passing judgment upon men and of giving unto them eternal life. (vv.1-25.)

Do you doubt this? I repeat with all seriousness that as the Father hath life in Himself, so hath He given to the Son to have life in Himself, and hath given Him authority to execute judgment also because He is the Son

of man. Marvel not at this, for the hour is coming when this office of Christ will be vindicated. Those that are in their graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.(vv.26-29.)

This claim of Jesus does not rest upon His own witness, for if He bore witness of Himself that witness would not be valid. But there is a greater witness attesting the validity of His claims, a witness which is greater than that of John the Baptist. The claim is corroborated, first by the works of Christ, which the Father gave to Him, second, by the Father Himself, and last, by the Scriptures in which you think to find eternal life.(vv.30-39.)

You cannot recognise this testimony for your blindness. You are blind to the love of God.(v.42.) You are so absorbed in receiving your own due of honour that you are blind to the honour which cometh from God.(v.44.) You are blind to the teaching of your own prophets. You have not been able to find faith in Moses. How could you hope to find it in Christ?(v.45-47.)

Do you still doubt? Do you marvel, saying, how knoweth this man letters, having never learned? (vv.14-15.) There is but one answer which I can give you. Examine the

points at issue, honestly, fairly. If you really want to know whether Christ is justified in the claims which He makes, whether the doctrine really is not His own but that of the Father, you have only to come to the question with an open heart, and you will be assured. "If any one wills to do His will he shall know of the doctrine whether it be of God or not".(v.17.)

The facts which I ask you to examine are first, the character of Jesus Christ. The aspiration of His life was for the glory of God and not for His own honour. In Him you will find no unrighteousness.(v.18.) Second, study the attitude of your religious leaders. If a man on the Sabbath day received circumcision in order that the law of Moses should not be broken, are ye angry with Him because He made a man every whit whole on the Sabbath?(v.23.) His claims need no other justification than a fair study of the facts. Judge not according to appearance, but judge righteous judgment.(v.24.)

Interpretation IX:- Chapter vi.1-71.

The Mission of Christ and the Messianic Office.

After the incident of the feeding of the five thousand, when the people would have made Him king, He turned and fled into the mountain.(vv.1-21.) Later, the crowd

found Him and demanded an explanation for His action. Jesus then pointed out to them several reasons for His rejection of their Messianic ideal. First He disagreed with it in the goal which He placed before men. They were striving for the meat that perisheth. He was offering them the meat which endureth unto everlasting life. (vv. 22-27.)

Then He disagreed with their conception of the method of securing the goal. They sought it through works. What shall we DO that we may work the works of God? He asked not for works but for an attitude of mind and heart. Believe on Him Whom He sent. (vv. 28-29.) Lastly He differed from them in the conception of the highest good. They regarded it as the satisfaction of material needs bestowed in a visible manner, comparable to the manna in the wilderness. He looked at it as the satisfaction of spiritual needs. They considered it as something given to them by the Messiah. He thought of it as the Messiah Himself, sent by the Father. This satisfaction was far greater than that which they were expecting from their Messianic king. In Jesus a man would never hunger and would never thirst. (vv. 30-35.)

True, He was not able to convince the people of the truth of His claims, but that did not in the least affect their validity. The success of His mission does not rest

upon the extent to which men believe in Him, for His mission was not to force men to believe in Him. He came down from heaven to carry out the will of Him that sent Him. What is this will of His Father? First, it is that of all that the Father gave unto Him He should lose nothing; and second, that everyone that believeth on Him should have everlasting life and be raised up at the last day. The success of His mission therefore does not rest with Christ, but with God. All that the Father gave unto Him shall come to Him, and everyone that cometh shall in no wise be cast out. (vv. 34-40.)

You question His right to make such claims? "Is not this the son of Joseph whose father and mother we know," you ask? Verily, I tell you, it is impossible to pass ^{judgment} upon His claims according to human standards. Only to a heart free from prejudice and open to the love of God, are they convincing. No man can come to Him unless the Father draw Him. But if you honestly desire to have assurance of His authority, you shall be given the necessary spiritual illumination for an understanding. Only through God can a man come to Christ. Not that a man does not need Christ, and can go to God apart from Him. He, and He alone can reveal the true nature of God. There is the paradox. Everyman that hath learned of the Father cometh

to Christ, yet no man hath seen the Father save the Son.
(vv.40-47.)

All that Christ can say to your objection to His claims is to reiterate His unique knowledge of God, His power as the living bread imparting life, and renewing itself continually to meet all needs, His power of satisfying the needs of man in a far greater degree than Moses satisfied the hunger in the wilderness, (if a man eat of this bread He shall live forever.), His offer of His flesh as the living bread which came down from heaven given for the life of the world. (vv.47-51.)

You ask, "Granted His right to make such an offer," how can He satisfy our hunger, and how can He give us His flesh to eat? "You will find the answer in the Christian custom of the Last Supper. In that rite, Christ instituted one of the ways whereby He could attain the goal of His mission. It is in that close union with Christ which is implied in the eating of the bread and the drinking of the wine that we are able to partake of the life which He offers, for His flesh is meat indeed, and His blood is drink indeed. He that so eateth His flesh and drinketh His blood dwelleth in Christ and Christ in Him. (vv.52-58.)

This may seem offensive to you, but look at the words as the words, not of man, but of God. Look at them in the

light of the Risen Christ, of the Son of man Who has ascended to heaven where He was before. Furthermore, this claim is to be interpreted not literally but spiritually. It is the spirit that quickeneth; the flesh profiteth nothing. As I said before only through the Spirit of God will they seem reasonable. No man can come to Him except it be given unto Him of the Father. (vv. 59-65.)

You will see the verification of this in the attitude of the men of His day. The majority of them judging according to human standards found His teaching harsh and walked no more with Him. But a few who had felt the power of the Spirit saw in it the teaching of God. Recall the confession of Simon Peter at Caesarea Philippi, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." (vv. 66-71.)

Interpretation X:- Chapter vii. 1-13, 40-44, 25-27, 45-53,
28-39.

The Character of Jesus Christ.

He was God-driven not influenced by men. You can see this in the action of His brethren. They tried to force Him to come out openly, in order that His disciples might believe the works that He did. He refused to do so stating that His hour had not yet come. (vv. 1-10.)

He was more than an ordinary man. The people at Jerusalem recognised this. Some said, "Of a truth He is a prophet." Others said, "He is the Christ." (vv.11-13,40-44.) Even the rulers were convinced that never man spake like unto Him.(vv.25-27,45-53.) Nor do the facts of His parentage refute the superiority of Christ. No one is capable of passing judgment upon His obscure birth for from whence He comes we do not know, and whither He goes we cannot follow.(vv.28-35.)

He is able to satisfy all wants of men. If any man thirst let him come unto Him and let Him drink that believeth on Him, for out of His body, as the Scriptures say, streams of living water shall flow.(vv.37-39.)

1.

Interpretation XI:- Chapter viii.12-59.

An Exposition of Some of the Claims of Jesus Christ.

He claimed to be the light of the world, granting light unto all that followed after Him. You say that this is an assertion of Christ concerning Himself and so is prejudiced? In the first place, Christ is an exception to the law which rules out a man's testimony concerning Himself. He is the only one capable of giving such testimony for He alone knows His origin and His mission. If men are to know of Christ, the very nature of the case limits their

1. We omit John viii.1-11, the woman taken in adultery, as an interpolation.

knowledge to assertions of Christ concerning Himself. Secondly, the testimony of Christ concerning Himself is not so unsupported as it appears at first sight. The Father beareth witness of the Son, confirming His claims, Where is His Father? He is revealed in Christ. It is the same paradox which I mentioned previously. The Father beareth witness of the Son and yet only through the Son can the Father be known. (vv. 12-20.)

He claimed that His death was a return to the Father and that those who did not believe in Him could not follow where He has gone, but must die in their sins. It was a return to the Father, because it was from the Father that He had come. He was from above and was not of this world. They could not follow because by nature they were of this world. Only through belief in Him would they be able to follow Him into the presence of the Father. (vv. 20-25) The complete vindication of this claim was given at His death. When they lifted up the Son of man on the cross, then they realised that death to Him was but a return unto the Father. But apart from His death, it could also be found in His life of close fellowship with God. He always did those things which were pleasing to God. (vv. 25-30.)

He claimed to bestow freedom upon those who would abide in Him. In the first place, by freedom He meant free-

-dom from sin; freedom to abide in the Father's house forever. A man is mistaken if he thinks that he is not in need of this freedom. All are slaves to sin. Not even ^{descent} ~~par-~~ entage from Abraham exempts a man from this slavery for the Jews themselves showed by their attitude toward Jesus Christ that they were not children of God but of the devil. (vv.31-47.)

In thus arraigning the Jews, Christ is neither disloyal to the Jews nor to God. He is neither a Samaritan nor possessed with a devil. He is but seeking the honour of the Father. (vv.48-50.)

But Christ meant by freedom more than freedom from sin. He meant freedom from death as well. If a man keep His saying, he shall never see death. He dared to make such an offer, first, because He had a knowledge of God which no other man possessed and secondly because He was, and is greater than all who came before Him. Before Abraham, He is. (vv.51-59.)

Interpretation XII:- Chapter ix.1-41 & x.1-39.

The Relation of Jesus Christ to the Pharisees.

The cause of His arraignment of the Pharisees can be seen in the cure of the man born blind. In that incident, the Pharisees caviled and hedged in a most undignified

and prejudiced manner. They disputed the method of the cure (v.15.), the time, and the person who performed it.(vv.16-17.) They even doubted the reality of the cure, and called the parents to verify the report.(vv.18-23.) Failing here, they attacked the character of the one who had healed the man.(vv.24-29.) Finally baffled on every side, they unlawfully excommunicated the man.(vv.30-34.)

Because of this stubborn, reasonless opposition to His work, Christ pointed to these men as substantiating His claim of bringing judgment upon men through their attitude towards Him and towards His message.(vv.39-41.)

He further attacked the Pharisees through the parable of the Good and the Bad Shepherds. In this teaching He placed the true spiritual leader over against the false leader.(ch.x.1-6.) He identified Himself as the door through which the sheep must enter. Those who came before Him were thieves and robbers coming to kill and to destroy. In contrast to these He was the Good Shepherd coming to give life and that more abundantly.(vv.7-10.)

This sacrifice of His life for His sheep was made without ^{con}straint.(vv.11-18.) As a defence of this claim, He appealed to His works, admitting at the same time that such an appeal was valid only for those who would become His sheep.(vv.26-27.) Secondly, He appealed to His unique

relation to the Father. He and the Father were and are one. Thirdly, He asked for fair play and honest judgment. "If I do not the works of My Father," he said, "believe Me not. But if I do, though ye believe not Me, believe the works, that ye may know and believe that the Father is in Me and I in Him." (vv. 31-41.)

Interpretation XIII:- Chapter xi. 1-57.

Jesus Christ as the Resurrection and the Life.

The story of the raising of Lazarus, formed part of the Johannine material, setting forth Jesus as the Resurrection and the Life. The redactor has taken this ordinary story of a raising from the dead and has made of it a great public event.^{1.}

Interpretation XIV:- Chapter xii. 1-50.

And Exposition upon His Death.

His death was not an unexpected event over which Jesus had no control. At the ^{ing}anointment at Bethany He realised the imminence of His death, and interpreted the incident as prophetic of His burial. (vv. 1-9.)

The cause of His death was the enmity of the Pharisees, which had been aroused through His growing popularity with the people. As a result of the raising of Lazarus

^{1.} Strachan in Expos. Times. vol. 27.

the religious leaders saw that many of the Jews were believing on Him.(vv.10-11.) The popularity of Jesus reached its climax in the Triumphal Entry into Jerusalem. The priests felt that the world was gone after Him. Nor were they far wrong, for His fame had spread as far as Greece itself, During that last week some of His disciples had been approached by certain Greeks who were desirous of seeing this Man Jesus of Whom they had heard so much. (vv.20-22.)

The death of Christ was an expression of the universal law of nature. Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit The same law is valid for the moral order. He that loveth His life shall lose it, and he that hateth his life in this world shall keep it unto life eternal.(vv.23-26.)

Jesus Christ faced His death without fear or hesitation. For this event had He come into the world, and through this event He was confident He would be glorified by the Father.(vv.27-30.)

The result of His death was a judgment upon the world. It was the casting out of the prince of this world and the glorification of Christ. Through it will He draw all men unto Himself. You think that this death is a contradiction

of the conception of the Messiah. "Do not entangle yourselves in sophistries. Do not seek such logical proofs of Messiahship. Allow the light of truth and righteousness to enter your conscience and your life. Yet a little while is the light with you. Walk, while you have the light lest darkness overtake you."¹ (vv 31-36.)

A review of His life and work, at His death, shows unbelief on the part of many. But it does not mean that His life mission had failed. It was all part of the divine program, a fulfilment of the prophecy of Isaiah. Yet the unbelief on the part of the people was not so wide-spread as appeared on the surface. Many believed on Him, but because of the Pharisees they did not confess Him lest they should be put out of the synagogue. (vv.37-43.)

A summary of His life and mission at His death, shows a Man in close fellowship with God; claiming identity with Him in word, thought, and deed; bringing light into the world, and saving the world from judgment. (vv.44-45.) Lastly, throughout His life He was God-driven, Whatsoever He spoke, even as the Father said unto Him, so He spoke and His commandment is life ever lasting. (vv.44-50.)

Interpretation XV:- Chapters xiii-xvii.

The final Words of Jesus Christ.

The night when He was betrayed into the hands of the

1. Expos. Grk. Testa. Gospel of John. by Marcus Dods.

Jews, Jesus called His disciples together around an evening meal to prepare them for His departure. First He attempted to clear their minds of any discordant thoughts by a lesson on humility.(vv.1-18.) Then, before entering upon the subjects about which He wished to speak, He dismissed Judas from the company.(vv.18-30.)

He spoke to them first upon the necessity of close union with Himself. To illustrate His meaning, He used the figure of the vine and the branches. Only through this union with Him is service possible.(xv.1-10.) Then He urged upon them the commandment of love, the same kind of love which they had seen exemplified in His relationships with them.(xv.11-17.) He encouraged them, and tried to prepare them for the opposition which they would meet in the world after His departure. It would be an opposition, He said, that would be due to the ignorance of the world concerning the character of Jesus and so would be without excuse, because men had been given every opportunity to learn of His character through the works which He had done among them.(xv.18/25.)

He spoke to them of the Holy Spirit, of the necessity of His death in order that they might receive this Spirit and of the work and office of the Spirit.(xv.26-27; xvi.1-16.) He assured them that the sorrow which they

would experience at His departure would be turned into joy. For after His return to the Father, they would find greater power at their disposal. Whatsoever they would ask the Father He would give it to them. But before that time they would be sorely tried. They would find themselves scattered to their homes, and Christ would be left alone. (xvi. 17-33.)

He attempted to impress upon them the fact of His death as a glorification of Himself and yet as a separation from the disciples. He warned Peter against too great enthusiasm in his profession of loyalty. (xvi. 31-38.) But He urged them not to become discouraged at their failure. He was going but to prepare a place for them, and would come again and receive them unto Himself. He emphasised again the close union between Himself and His Father, the power which would be opened to them through His death, His commandment of love, the promise of the Spirit, His return to them, and the close fellowship of the Son and the Father with all who obey His word. He closed with renewed promises of peace and comfort and assurances of the power of His Father. (xiv. 1-31.) Leaving the room, He offered the prayer of the Great High Priest. (xvii. 1-26.)

Interpretation XVI:- Chapters xviii - xx.

The Closing Days of Jesus Christ.

The argument is too obvious to require comment.

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These inspired interpretations of historical fact by an aged missionary in Ephesus were received with immediate and enthusiastic approval. The Christian Church realised that a new Gospel had been born in their midst, which was as truly inspired as any of the Synoptics. Very early it was recognised as the spiritual Gospel. One or several members of the community gathered these interpretations together, arranged them into the present form and rightly or wrongly ascribed them to John the son of Zebedee. There may have been one, two, or three revisions of the material. We are not concerned here with the final step. As we have stated, it has been admirably set forth. Our interest is with the relation of these Johannine interpretations to the Synoptic Gospels. What is the character and method of the transition from the Synoptic to the Johannine tradition?

In the first place we would call attention again, to the untenability of dogmatic assertions. No one can state

with certainty the process of mind by which a book has been written, much less so, when the author lived nearly two thousand years ago. But that by no means rules out the possibility of determining the general principles which guided the author in the selection of his material.

Our method will be to state an hypothesis concerning the transition, and then attempt to verify the hypothesis by parallels to the teaching of the Fourth Gospel which may be found in the Synoptic tradition. In order to show what changes have taken place in the transition from the traditional to the Johannine report, we will give an exposition of the teaching as found in the Synoptics, and follow with the form under which this teaching occurs in the Gospel of John.

In the second place, we emphatically state, that we have not attempted to search for word parallels between the two accounts. As Weis~~z~~äcker has pointed out, it is not that in the Gospel of John, occasionally, definite Synoptic speeches appear, or, that we find an indefinite echo of the Synoptic thought and picture. The parallelism goes far deeper than that. The Synoptic speech or speech-echo occurs in another context or with another application.¹

Where word-parallels may appear in our examples, they will be but secondary, strengthening the evidence of a

1. Die Untersuchung, ü. die evang. Geschichte. Weis~~z~~äcker.

connection between the two reports. The primary aim is to find in the Synoptical account, the essence or rudiments of the Johannine report. Instead of word parallels, we have attempted to find idea parallels.^{1.}

Lastly, it will be seen that all of the parallels cannot be of the same weight. In some the similarity of idea will be unmistakeable, in others, it will be exceedingly slight. We feel that any ^{precise} division of the examples into groups according to the degree of their plausibility would be somewhat arbitrary and unsatisfactory. For this reason we have adopted the general principle of placing at the beginning of each section the parallels which appear to offer the strongest evidence, and have left to the reader a more exact determination of the value of the several parallels.

1. In order to show how small a part the word parallels play in a comparison between the Synoptical and Johannine tradition we have added at the close of Chapter V a list of the word parallels.

Chapter Two.

The Transition from a Biography to a Portrait Of Jesus Christ.

One of the characteristics of the transition from the Synoptic to the Johannine tradition is the change from a biography to a portrait of Christ.¹ To show the processes by which this change has been affected, we offer the following phenomena.

A truth, which in the Synoptics is general or which refers to the followers of Christ, or which is spoken about Christ, is found in the Fourth Gospel as an arresting assertion by Christ concerning His mission and person.

1:-

I am the good Shepherd:
the good shepherd giveth
His life for the sheep.
John.x.11.

What man having an hundred
sheep -- Lk.xv.3-7.
I will smite the shepherd
-- Mt.xxvi.31.
The lost sheep of Israel --
Mt.x.6;xv.24;xviii.12.
As sheep having no shepherd
-- Mt.ix.36.

In the Gospel of Luke, Jesus justifies His association with sinners, and His joy in saving the lost by the

¹.We use the word biography in the only sense in which any writing of the first and second century can be called a biography. The connotation which we give to 'portrait' will be considered at the close of the chapter, page 63

parable representing Himself as a shepherd seeking for the lost sheep. In Matthew, He compares the disciples to scattered sheep, and Himself to the smitten shepherd. Throughout Matthew He continually refers to Israel as lost sheep having no shepherd, implying that He is their shepherd.

Turn to the Fourth Gospel, and we find all of the references to Christ as the shepherd gathered into a single discourse, in chapter ten. Secondly, we note that in the Synoptics the statements are general and refer to facts about the Shepherd. He the Shepherd looks for the sheep that is lost. He is smitten with the sheep or is separated from the sheep. In the Fourth Gospel, on the other hand the statements are in the first person. It is as though a man had read of these general statements and said, "Yes, I am that shepherd about Whom they speak. As the good shepherd, I know My sheep. I lay down My life for them. I am the good Shepherd."

It is all in the Synoptics, but in the Gospel of John we find it sharpened, heightened, and thrown into the form of a great 'I am.'

2:-

I am the vine, ye are the
branches. John. xv. 5 ff.

A certain man had a fig tree
planted in his vineyard. ---
Lk xiii. 6-10.

The picture of the world as a vineyard planted by the husbandman, God, is given by all three of the Synoptics (Mt. xxi. 33-46. & par'ls.) But in the parable of the fig tree, Jesus carried the figure further, and compared the tree in the vineyard to the children of God who retain their filial relationship only so long as they bring forth fruit.

In the Gospel of John, we find the same picture of the world as a vineyard, and God as the husbandman. We find the same test of discipleship. (Every branch that beareth not fruit, He taketh away.) But in the Johannine picture there are several differences. Instead of the fig tree which is an alien growth planted in the vineyard by the husbandman, we have the vine without which there would be no vineyard. The distinction between the branches of the vine and the vine itself is also brought out. It is brought out, because it is implied in the figure of the fig tree, for nowhere do we find the Jesus of the Synoptics teaching that fruit bearing could be independent of His presence. If men, as a fig tree, are to bear fruit, it is only because He is with them. Finally, we observe that, as in

the preceeding example, the whole figure is applied directly to Christ. He is that vine through which men are able to bear fruit. What was general teaching about service in the Synoptics is found in John as an explicit claim of Jesus concerning Himself as the One through Whom the service is possible.

3:-

<p>I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. John.vi.35.</p> <p>I am the living bread ---- John vi.51.</p>	<p>Blessed are they that hunger and thirst for they --- (Mt.v.6 & par'11's.) This is My body broken for you --.Mt.xxvi.26 & par'11's</p>
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According to Matthew, Jesus, in speaking of the citizens of the new kingdom which He is establishing on earth promises that all in that kingdom who are hungering and thirsting after righteousness shall be filled. In the report of the teaching given by Luke, we find the claim more sweeping. They who hunger now, shall be filled. Jesus is represented as satisfying the physical hunger of man.

In the Last Supper, we have a thought kindred to that in the beatitudes. Jesus compares His body to bread which is broken for them, and urges them to take and eat.

In the Fourth Gospel, we find all three of these thoughts combined in one passage, chapter six, and brought to a climax in verse thirty-five. The idea of the body as

bread offered to the disciples is joined to the thought in Matthew of Christ as satisfying spiritual hunger and thirst. Even the materialistic idea of Luke is present. The context shows that the author was thinking primarily of the spiritual food which is to be found in Christ, but the people are represented as taking the saying with the more evident interpretation of satisfaction of physical hunger.

But the thought in the Fourth Gospel is more than a colligation of the thought in the Synoptics. First we note that the satisfaction is given only to those who believe on His name, and second that the bread is spoken of as having come down from heaven. Lastly, the whole thought is thrown into a far more provocative form. There was little striking in the offer to satisfy spiritual or even physical hunger. The people had probably heard many of the leaders promise to supply them with bread. The satisfaction of spiritual hunger is a common method of appeal in the Old Testament.¹ The thought in the Last Supper, is indeed more striking, but the bread on the table prepared the mind, and the nearness of the Passever softened the figure. In the Fourth Gospel however, we find the sentence hurled at the people with nothing to prepare their minds for symbolism and uttered in a most startling form. "I am the living bread which came down from heaven. If any man

1. cf. Psa 107:9; 146:7; 132:15 Isa. 49:10; 55:1.

eat of this bread he shall live forever."

Teaching, which in the Synoptics was general, occurs in the Gospel of John, gathered into a single discourse, and raised to a highly provocative form.

4:-

I am the way, the truth,
and the life. John xiv. 6.

And no man knoweth who the
Father is but --- he to whom
the Son will reveal Him.
Lk.x.22; Mt.xi.27.

Whosoever shall confess Me
--- him shall the Son of man
confess before the Father.
Lk.xii.8f.(& par'll's.)

Blessed is he who shall
not be offended in Me.
Lk.vii.23

Whosoever shall lose his
life -- for My sake -- shall
find it.Mt.xvi.25b (& par'ls)

Master we know that thou
art true and teachest the way
of God in truth.Mt.xxii. 16b.

---and everyone that hath
forsaken --- for My name's
sake---shall inherit everlasting
life.Mt. xix.28-29.

I am the way. In those Johannine sections, Matthew
xi.27 and Luke x.22, we learn that the only knowledge of
the Father is to be gained through Jesus Christ. He and He
alone is the way whereby knowledge of God is to be obtained.
The same thought occurs again and again throughout the Syn-
optics. The way of blessedness is through recognition of
the Son; the way of recognition of a man by God is in

recognition of the Son; the way of saving one's life is in sacrifice of that life for the Son. Clearly in the Synoptics, Jesus is the way.

I am the truth. Although this thought is not repeated so often in the Synoptics as the preceeding, yet it is not absent. All three of the Gospels record the recognition by one of the scribes that Jesus teaches the way of truth and is Himself true. Granted that the admission may not have been quite sincere, yet that does not affect the validity of the ascription as it is applied to Christ.

I am the life. We have noted but one instance where the Synoptic Jesus declares Himself to be the source of life. "Everyone that hath forsaken houses -- for My name's sake -- shall inherit everlasting life". But the most cursory reading of the three Gospels will bring home how continually all three writers thought of Jesus as the source of life and the resurrection of the dead. It is by no means an idea peculiar to the Fourth Gospel.

All of this is scattered throughout the Synoptics, occurring in public discourses, in private talks with the disciples, or in incidental comments. In the Fourth Gospel on the other hand we find the teaching condensed into a striking assertion by Christ concerning Himself.

5:-

I am the light of the world:
he that followeth Me shall not
walk in darkness, but shall
have the light of life.

John.viii.12.

I am come a light into the
world that whosoever believeth
on Me should not abide in dark-
ness -- John.xii.46.

As long as I am in the world
I am the light of the world.
John ix.5.

Ye are the light of the
world. Mt. v.14a.

The people which sat in
darkness saw a great light
and to them -- light is
sprung up. Mt.iv.16.

A light to lighten the
Gentiles and the glory of
Thy people -- .Lk.ii.32.

He was not that light but
was sent to bear witness of the
light. That was the true light
which lighteth every man --
John i.8-9.

To give light to them
that sit in darkness and
in the shadow of death.
Lk.i.79a.

So far we have considered only one method of transi-
tion, the change from a general truth about Christ, to a
concrete truth by Christ. This section in the Fourth Go-
pel on the light of the world brings in another method of
transition. But rather than separate the 'I am' passages
in John, we will discuss the second method in this place.

In chapter eight of John, Jesus declares that one
of the results of His ministry is freedom from the bondage
of darkness. "I am the light of the world. He that follow-
eth Me shall not walk in darkness but shall have the
light of life." The same figure is used in the ninth chap-
ter. The cure of the man born blind illustrates the mis-
sion of Christ to the world. He is the One Who is opening

the eyes of the blind. As long as He is in the world, He is the light of the world. The same teaching occurs again in the twelfth chapter where the teaching of Jesus is compared with the coming of light into the world. In addition to these we have the reference in the Prologue to the true light that lighteth every man.

Critics have attempted to account for this striking metaphor by the Feast of the Tabernacles, with its brilliant illumination. But even though such an incident could stand the burden of so frequent use of such a figure, and could be satisfactorily proven to be anything more than a hypothesis (which has not yet been done) there would still remain the task of accounting for the omission of so arresting an expression from all three of the Synoptics. Would it be possible for a man who had once heard Christ so speak of Himself as the Light of the World, ever to forget the figure? Is it not thrown into that picture language which ^{penetrates} impigns itself upon the mind long after isolated, abstract thoughts have passed away?

Although there is no word parallel to this metaphor there is very clearly a thought parallel in the Synoptics. First we find the thought of Christ as the Light implicitly stated in Matthew. Jesus tells His disciples that they are the light of the world. But how? Were they a light

purely in their own strength or was it a reflected light which they revealed? Is it not the teaching of the Synoptics that the disciple is not greater than his master? And if they are the light of the world then must there not be a greater light than theirs from which they derive their power? Keeping the Synoptic statement in mind, the assertion 'I am the Light of the World' follows naturally as a reflection upon the traditional saying. "Ye are the light of the world. Yes, a light through the power which ye have received from Me, lighted from My own greater light. I am the greater light of the world." The same Jesus could have made both statements.

Second, we find the metaphor explicitly stated in the fourth chapter of Matthew. Jesus has come into Capernaum and the writer wishes to describe the effect of His entrance into that region. He finds nothing more adequate to set forth this result than a prophecy of Isaiah. Even as John states in chapters eight and twelve, so Matthew states in chapter four of his Gospel, the result of Jesus' ministry is freedom from the bondage of darkness. "The people which sat in darkness saw a great light, and to them which sat in the shadow of death, light is sprung up."

Third, we find the metaphor explicitly stated in the Gospel of Luke. Zechariah, in the temple, saw in the child

brought to him the Messiah for Whom he had been looking. He searched for some figure which should describe the meaning of the advent of this Messiah, and finds nothing more apt than the figure of the entrance of light into the world. Even as John in the ninth chapter saw in the cure of the man born blind an illustration of the mission of Christ opening the eyes of the blind, so Zechariah described the child as One Who should bring light to the Gentiles and to His people Israel.

In addition to this parallelism in thought there is a striking similarity in word. Matthew states that the people which sat in darkness saw a great light; Luke, that He shall give light to them that sit in darkness; John, that He is come, that whosoever believeth on Him should not abide in darkness.

But there is an even more striking evidence of the close relation between the Synoptic and the Johannine reports of Jesus as the Light of the world. In Luke, Zacharias speaks of his son John as one who shall be a light to them that sit in darkness and in the shadow of death. In John, we find this explicitly denied. "He was not that light, but was sent to bear witness of that light. That was the true light which lighteth every man that cometh into the world." It is a clear instance of the correction of

the Synoptic tradition, and shows the extent to which the writer had the Synoptic report in mind when He was speaking of Christ as the Light of the world.

In view of this thought parallel, supported by the striking similarity of word parallel and also by an evident correction of a Synoptic statement, is it necessary to account for the origin of the figure by the brilliant illumination of the Feast of the Tabernacles? Is there not sufficient historical basis to account for any writer who has brooded upon the material as set forth in the Synoptics, brooded possibly upon echoes of words He Himself has heard, arriving at expressions of Christ as the Light of the world bringing the light of life to all who follow after Him.

6:-

I am the door of the sheep. Enter ye in at the strait gate. Mt.vii.13a.(Lk.xiii24
John x.7b.

The passage quoted above from the Gospel of Matthew is exceedingly obscure. The thought is that of the two ways which lie ahead of men. But an exact definition of the ways is not given. The speaker apparently thinks that the nature of the other way matters but little. He is concerned only with that 'road narrow and contracted, that leads to life in which men realise the end of their being.

It is the same thought which occurs in John. Christ in the tenth chapter, outlines the two ways which lie ahead of men; the way of the good, and the way of the evil shepherd. There is the same concentration upon the good way and the same obscurity of expression in reference to all other ways. There is the same word for gate ἡ θύρα which is to be found in Luke. So far the teaching of the traditional account and of the Fourth Gospel is the same. If ye enter by this gate ye shall be saved.

Then we note a change. In the Synoptics the gate seems to be a way of living into which men enter. It refers to Christ only in the indirect way of being His way of living. In the Fourth Gospel it refers to Christ Himself. He is the door. If any man enter he shall be saved. The gate through which men are urged to enter in the Synoptics is found in the Fourth Gospel applied directly to Christ and identified with Him.

7:-

Behold the Lamb of God which taketh away the sins of the world. John i.29b.

This is My blood -- shed for many for the remission of sins -- Mt.xxvi.28(& par'ls.) Even as the Son of man came to give His life a ransom -- Mt.xx.28.

That ye may know that the Son hath power to forgive -- Mk.ii.10a.

Jesus silenced the commotion among the disciples

caused by the question of the sons of Zebedee, by an admonition upon humility. As the supreme example, He referred to the general character of His life and the end of His mission. His was a life of service; a giving of life that others might live. Whether we interpret the ransom as a price paid to the devil, or simply as the moral influence of His example in delivering men from the bondage of sin, matters little here. We are concerned, only with the result of the ransom and not with its nature. And whichever of the interpretations one places upon it the result is the freedom of men from the power of sin.

In Mark, Christ, in the incident of the healing of the man sick with palsy, openly claimed the power to free men from the bondage of sin. "That ye may know, that the Son of man hath power on earth to forgive sins," he said, "I say unto you, Arise."

During the Last Supper, we find the same thought repeated. Through the death of Christ, men are to be freed from the power of the Evil One; they are to obtain the forgiveness of their sins. "This is My blood shed for many for the remission of sins."

It is this thought which is found in the witness of John the Baptist as recorded in the Fourth Gospel. Christ, he says, is the Lamb of God through Whom men are freed

from the power of their sins.¹ (We take 'Lamb of God, here as a symbol of sacrifice in general.) The mission of this Lamb of God is to take away the sins of the world. In the Synoptics the teaching occurred in general remarks, first, in a passage upon humility; second at the close of a healing; third at the Last Supper. In the Gospel of John it is found as a great cry ushering in the ministry of Christ and proclaiming His mission. "Behold the Lamb of God which taketh away the sin of the world.

8:-

If a man abide not in Me Every tree that bringeth not he is cast forth as a branch forth good fruit is hewn and is withered: and men down and is cast into the gather them and cast them fire. Mt. vii. 19. into the fire and they are And now the axe is laid to burned. John xv. 6f. the -- therefore every tree which bringeth not forth --- fruit is hewn down and cast into the fire. Mt. iii. 10.

Lk. iii. 9

The parable of the tares. Gather ye together - tares -- to burn them. Mt. xiii. 24-30 Therefore - the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof Mt. xxi. 43.

John the Baptist, in his denunciation of the people, had warned them that the condition of admittance into the kingdom which he was proclaiming was fruits worthy for repentance. To this denunciation he added the punishment

¹. The change from the Synoptic 'sins of many' to the Johannine 'sins of the world' will be considered later.

attached to those who failed to heed; namely annihilation. Those who fail to meet the test of good fruits will be blotted out." Both Matthew and Luke agree in this phase of the report of the preaching of the Baptist.

In the Sermon on the Mount as reported by Matthew, Jesus uses the same idea in words strikingly similar. "In this kingdom of which I am speaking", Christ says, "the punishment for failure to listen to My words on fruit bearing shall be annihilation". "Every tree that beareth not good fruit is hewn down and cast into the fire." Later in the same Gospel, we find the thought recurring in the parable of the tares and the wheat. Although the tares may be tolerated for a time there can be only one end for those who refuse to listen to His teaching. They shall be gathered together and burned.

Finally the thought is found at the close of parable of the wicked husbandman. For the nation which has refused to listen to Him there can be but one end, expulsion from the kingdom of God. The kingdom shall be taken from them and given to a nation bringing forth the fruits thereof.

In the Fourth Gospel all these various thoughts are found expressed in a single verse. "If a man abide not in Me, he is cast forth as a branch and is withered, and men

gather them and burn them." The thought is that of the Baptist, annihilation for those who do not bring forth fruits meet for repentance. But the figure is peculiar to John. Instead of the axe laid to the tree it is the branch cast into the fire. This figure is combined with the idea in the denunciation following the parable of the wicked husbandman. The branch is not hewn down as the tree in the Sermon on the Mount. It is cast forth. (Cf. also verse two, every branch that beareth not fruit he taketh away.) And lastly, we find in addition, the thought of the parable of the tares gathered into bundles and burned. The branches are gathered, and men burn them. In one verse, in one figure we find gathered the three different metaphors which (the) Jesus of Nazareth employed to describe the punishment which awaited those who rejected His word. General statements by Christ in the Synoptics, occur as a single concrete assertion by Christ in the Fourth Gospel.

9:-

Now is My soul troubled;	But I have a baptism --.
and what shall I say? Father	Lk.xii.50
save Me from this hour:----	My soul is exceeding sorrow-
John xii.27a.	ful. Mt. xxvi.38.Mk.xiv. 34.

In the account given by Luke, Jesus speaks of the fire which He is to bring upon the earth. Before the fire can be kindled there must be a baptism by blood. The



thought of the baptism by blood presses in upon Him, giving Him no rest until it be accomplished. His whole being shrieks from it and fights against it, yet the divine will holds Him inflexible, to the task.

The whole thought is brought out with great sharpness in the garden. The two conflicting natures are revealed to us in that cry. "If it be possible let this cup pass, nevertheless not My will but Thine be done."

In the Fourth Gospel, we find this same conflict of emotions expressed in a somewhat softened form. The conflict is present but with not nearly so fierce intensity.¹ The same thought of the prayer in the garden is present. "Shall I pray, if it be possible let this cup pass from Me, save Me from this hour? No, for this is the cause for which I came, therefore let Thy will be done. Glorify Thy Son." Then followed a voice from heaven assuring Him that the prayer is heard. And the writer points out the confirmation was for the people, to bring home to them the fact that the prayer of Christ, that the Father's will be done, had been answered, and that in His death, the Father would glorify the Son.

The result of the difference between the Synoptic and the Johannine report of the conflict of emotions in Christ is to sharpen the picture and bring it to a focus.

1. John: τετάρακται

Mark: Περὶ λυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου

In the Synoptics, it is in the form of a narrative about the emotions of Christ, and the reader is left to form his own conclusions as to the exact character of the emotions which Christ experienced during the scene. In the Fourth Gospel, we find a development of (of) the method of Luke xii.50. "These are My emotions", the speaker appears to say. "This is My reaction toward My death and the manner in which I faced the event." It is a difference between statements about Christ and statements by Christ.

10:-

<p>I will not leave you comfortless; I will come to you. John xiv.18.</p>	<p>Blessed are they that mourn --Mt.v.4(Lk.vi.21b.) Where two or three are --- there am I --Mt.xviii.20. Lo. I am with you always. Mt.xxviii.20b.</p>
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In the version of the beatitudes given by Matthew Christ assures His hearers that sorrow is not something to be feared but that even in the tragedy of their experience they will find God with them. In passing through the dark night of sorrow, they will discover for the first time the wonder of the stars of the heavens. Those who mourn are indeed blessed, for in their mourning do they find comfort.

In chapter eighteen, verse twenty of Matthew, Jesus gives the promise of His power and presence with His disciples. Wherever they gather 'one in faith and brotherly

love' there will He be with them. So certain is He of His presence that He uses the present, there am I with you. The same axiomatic present is found later in the Gospel, in xxviii.20. Wherever the followers of Christ go teaching and baptising in His name there do they find His presence with them.

Turn to the Fourth Gospel and we find the same thought expressed in the closing word of Jesus to the disciples. They are grieving over the departure of their Master and Christ assures them of the coming of the Paraclete, and tells them of the added power that shall be theirs through His death. But great as these gifts are, they do not compensate for the withdrawal of Christ Himself, and He adds one final promise, "Do not dread My departure," He said, "for you will not be called upon to remain permanently in sorrow. I will not leave you orphan~~less~~. In your mourning you shall find comfort. Wherever you may be gathered together in My name there will I be in the midst of you." It is the same thought which is expressed throughout the Synoptics in the three verses which we have noted, but in the Gospel of John it is gathered into a single passage; the farewell discourse to the disciples. "I will not leave you comfortless. I will come to you."

11:-

Before Abraham was, I am, In this place is one greater than the temple, Mt.xii.6b.

-- and behold a greater than Jonas is here-- a greater than Solomon is here.

Mt.xii.41b,42b.Lk.xi.31,32

Christ defends His disciples against the accusation of doing that which was not lawful on the Sabbath by pointing to a higher interest than the Sabbath, namely the temple. "The Sabbath must give before the temple and its higher interests, therefore to something higher still, to Christ Himself". In this place is One greater than the temple.

Again in answer to the demand for a sign, Jesus answers that there shall be no sign given save that which has been given by leaders in the past; the sign of the man and his message. Jonah with his preaching was a sign sufficient to convince the people of Ninevah; Solomon needed nothing but his wisdom to convince the queen of the south. Wherever men have honestly sought for a sign, they have been able to find it in the man himself. What is true of these men and their message is more true of Christ. If they required no sign to buttress their truth, much less did He, for His preaching was greater than that of the prophet Jonah; His wisdom more profound than that of Solomon.

In the eighth chapter of John, the Jews are

represented as objecting to the claims set forth by Christ and accuse Him of being disloyal to God and to their nation." Thou art a Samaritan, and hast a devil." Jesus answers the charge first, by declaring that He is ever seeking the honour and glory of God and second, that His mission is the consummation of the hopes of Israel, from the first dawn of her history even from the time of Abraham.

The people misunderstand the argument and think that He is claiming to have lived at the time of Abraham. And Jesus seizes upon this mis-interpretation of His thought to make a startling claim of pre-existence. "Before Abraham was, I am."

Is there no similarity of thought in these two reports? Is this Johannine truth not merely an emphatic, heavily underscored form of the Synoptic statement? In the Synoptics, Jesus asserts the superiority of His mission over that of all other interests of Judaism; greater than the Sabbath, greater than the temple. He asserts the superiority of His preaching over the preaching of Jonah, and of His wisdom over the wisdom of Solomon. In the Fourth Gospel, He claims that His ministry is the consummation of the promises made to their nation through their father Abraham, and that He is greater than Abraham himself.

The result of the difference between the two reports

is an underscoring and a focusing of the teaching of the Jesus of Nazareth. In the preceeding instances this was done by the thought being concentrated into a single passage and either applied directly to Jesus or cast into a striking 'I am'. Here it is accomplished by exaggerating the traditional statement. Christ is greater not only than the temple, than Jonah, than Solomon; but is greater than Abraham.

12:-

For what things soever Be ye therefore perfect, as He doeth, these also doeth your Father -- is perfect. the Son likewise. John v.19b Mt.v.48.

In the Sermon on the Mount, Christ declared the new law of the kingdom. He closed the subject by giving several lofty inducements for fulfilling this law, the foremost of which is their likeness to God. "Be ye therefore perfect as your Father in heaven is perfect. Ye are God's sons therefore ye must be like unto God."

When we turn to the Fourth Gospel, we find this same thought in an argument proving that the activity of Christ is a divine activity. "That test," Christ, says, "which is laid down in the Synoptics for My disciples, I fulfil in My life. I am perfect even as My Father which is in heaven is perfect. Therefore the work that I do is the work of

the Son of God and needs no justification."

13:-

I pray not that thou shouldst And lead us not into take them out of the world but temptation but deliver us that thou shouldst keep them from from evil. Mt.vi.13a. evil. John.xvii.15.

In the model prayer which Jesus gave to His disciples, He commands them not to pray for deliverance out of the world but that remaining in the world, to pray for deliverance from the power of evil which they may encounter. Thus, He says, "pray ye, Lead us not into temptation, but deliver us from evil."

The same thought of a prayer for deliverance from the evil in the world occurs in the Gospel of John. But here there has been a change from the second person to the first. Whereas in the Synoptics the thought is, thus you should pray, in John it is, thus do I pray.

The prayer which is given to the disciples in the traditional account is found as a prayer of Christ in the Fourth Gospel.

14:-

I have meat to eat ye know not of. John iv.32b.

My meat is to do the will of Him that sent Me and to finish His work. John iv.34b.

Man shall not live by bread alone but by every word that proceedeth out of God Mt.iv.4 (Lk.iv.4.) Take no thought for your life--Is not life more than meat,--Mt.vi.25.

In the account given by Matthew, Jesus answers the first temptation by maintaining that there is a higher food than bread. Man shall live a life of faith in God and dependence upon Him. In the sixth chapter of the same Gospel, this thought is applied to the disciples. They are to guard against worry over the necessities of life. He Who provides life for the body shall He not also provide the meat for the life? He Who provides the body shall He not provide clothing that protects the body? They are therefore to leave these things to God and to set their thoughts upon higher things.

The same thought of bread being but secondary in life is expressed in the fourth chapter of John. The disciples return from the city and are surprised to find that Christ has no need of the food which they have brought. He answers their inquiry by pointing to the higher food which He possesses. The ideal which is set forth in the Synoptics of living by faith and dependence upon God is fulfilled in the life of Christ. The admonition in the Synoptics to trust that God will provide the food to strengthen the body is exemplified in His experience. His meat is to do the will of the Father which sent Him.

In the traditional account it is a law of living for all men, while in the Fourth Gospel it is the law of living

for Christ. In the traditional account it is implied that Jesus obeyed that law, whereas in the Fourth Gospel it is explicitly stated that Jesus fulfilled it.

15:-

Ye call Me Master and Lord; For One is your Master,-- and ye say well' for so I am. Christ. Mt. xxiii. 10b. John xiii. 13.

As a preface to His denunciation of the Pharisees, as recorded by Matthew, Jesus warns His disciples against falling into the same errors as their religious leaders. They are not to assume the title of Father or rabbi, for One only is worthy of that name, Christ.

In the Gospel of John we find this thought in the discourse on humility. The standard of greatness in His kingdom is not that of lordship but that of service. - As proof, He points to Himself. "I am your Master. As I do, so ought ye also to do." Apart from the change in the circumstances under which it is spoken, there is the change from the general to the specific. The quality of Mastership which is stated in the Synoptics as being applicable to Christ alone, is, in the Fourth Gospel, claimed directly by Him. In the Synoptics, He is your Master. In John, I am your Master.

16:-

He that abideth in Me and I in Him, the same bringeth forth much fruit. John xv.5b.

I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. John xv.16

Bring forth fruits meet for repentance. Mt.111.8.
For every tree is known by his own fruit. Lk.vi.44
(Mt.vii.20.)

According to all three Synoptics, the Pharisees came to the Jordon to hear the Baptist. It is possible that they might have been caught by the spell of the prophet's message and were sincere in coming for baptism. The denunciation of the Baptist appears to imply something of this nature. "Who told you to flee like serpents from this day of wrath?" There is something more needed than a mere confession and baptism. If ye are in earnest about repentance bring forth fruits worthy of it." The Baptist then turned upon the people and warned them of the same danger. "In this new kingdom of which I am the forerunner, the test of admittance will be the quality of fruit brought forth. In the Sermon on the Mount, Jesus stated the same condition for determining the right of a man to belong to His kingdom. "Every tree," He said, "is known by his own fruit." In Matthew, it is directed against the Pharisees, in Luke it is spoken to the disciples.

In the Fourth Gospel we find no mention of this message in the preaching of the Baptist. On the other hand, we

do find the same thought in chapter fifteen. We have already considered the historical basis in the Synoptics for the figure of the vine, and the basis for one of the thoughts in this chapter, namely that of the punishment of those who reject the word of Christ. Is there any similar basis for the message as a whole, that is for the idea of fruit bearing as a distinctive characteristic of the Kingdom of Christ?

In the first place, we find in this chapter the same test of service which the Baptist mentioned in His warning against the people. Entrance into the Kingdom, the Baptist said, is more than confession. Bring forth fruits as evidence of your fitness for this Kingdom. Christ applied the same teaching to the disciples. The purpose of discipleship is that fruit may be brought forth. I have ordained you to this end.

The thought is the same as found in the Synoptics. The wording is strikingly similar. But whereas, in the Synoptics it appears in the message of the Baptist to the people on the banks of the Jordan, in the Fourth Gospel, it is in the message of Christ to His disciples. In the transition, the truth spoken by the Baptist to Israel, has become a truth spoken by Christ to His followers.

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The Synoptical account was a report of the life of Jesus Christ; what He did; what He said concerning Himself and His mission; what others thought and said concerning Him. In the Gospel of John we find these references to Christ gathered together to bring out certain aspects or characteristics of Jesus Christ. The time and circumstances of the references ^{are} ~~is~~ secondary, or at the most ^{are} ~~is~~ symbolic. The author seeks rather to present to the readers a portrait of Jesus Christ in such a way that they may believe that He is the Son of God.

This ~~is~~ no discovery concerning the Fourth Gospel. From the very first, men have recognised the difference between the two traditions. The Johannine portrait of Christ has long been the subject of controversy. But in much of this controversy, the debate has centred around the question of the faithfulness of the drawing, thus implying that the work is an invention on the part of the artist. What we have attempted to show by the above parallels, is that the portrait is not an invention but has been evolved from the Synoptical tradition. The Synoptics had stated by implication or directly that He was the shepherd, the light of the world, the resurrection and the life. The Fourth Evangelist would present a portrait of Christ by applying them directly to His person. Like any painter, he

endeavours to interpret the soul of the man more than the the accidents of dress and form. This aspect will be considered more in detail in chapter 7 .Here we would call attention to the fact that greatly as the portrait may differ from the picture of Jesus as found in the traditional account, it is not a different person who is portrayed for us. The same Jesus Who could think of Israel as lost sheep without a shepherd, Who could stop a funeral procession and restore a young man to His mother; Who could assure all who enter into His Kingdom that they need not hunger nor thirst; Who could at the Last Supper offer His body as bread broken for the disciples, could also, yes must also, think of Himself as the Good Shepherd, as the Resurrection and the Life, as the Living Bread come down from heaven.

The figure of the Johannine Christ can be traced throughout the Synoptical Gospels. The difference is that there He is seen through the eye of an historian in various scenes, moving among the crowds, or speaking in the quiet of the home, while in the Fourth Gospel He is seen through the eye of an artist, caught in a few characteristic attitudes, revealing the self-consciousness which lay behind the recorded events. It is the difference between a biography and a portrait of Christ.

Chapter Three.

The Transition from a Report to an Interpretation.

The Synoptics gave a report of the words which they had heard Jesus utter and the deeds which they had seen Him perform. But this report of the Man and His message was determined by the traditions and the nationality both of the Man and of His hearers. Coming as a Jew to the Jews He could not but appear as the Messiah of Whom their prophets had spoken and in Whom their dreams could be realised. Coming with a revelation of the Father, He could not but speak in language and figures with which they were familiar. Coming to the common people, it was inevitable that although they might hear Him gladly, they could not fully comprehend the truth which He spoke. When no one dares claim, after two thousand years to have grasped the full significance of His message, it is not to be wondered at that His disciples often penetrated very little below the surface of His revelation.

The Fourth Gospel represents the first attempt to

break through the limitations which had been placed upon the Logos through His becoming flesh, and to interpret the deeper significance and the full implication of the traditional words." The writer desires not so much to depict the event as to bring out some greater truth behind the event. He invests Christ with a grandeur only dimly comprehended by the first generation and reads into the words a deeper import than was disclosed to the earlier thinkers." The extent to which He universalised and spiritualised the teaching of the Jesus of Nazareth can be seen from the following passages.

A:- Teaching which in the Synoptic account is implied or secondary occurs in the Fourth Gospel expanded into an independent truth.

16:-

He that receiveth whomsoever I send receiveth Me and he that receiveth Me receiveth Him that sent Me.
John xiii.20.

He that believeth on Me believeth not on Me but on --
John xii.44,45.

He that honoureth not the Son honoureth not the ---.
John v.23b.

He that receiveth you receiveth Me and he that receiveth Me receiveth Him that sent Me. Mt.x.40.

He that despiseth Me despiseth Him that sent Me.
Lk.x.16b.

It makes no difference whether we take these words as spoken in connection with the early Galilean mission, as

does Weiss, or as general teaching of Christ addressed to those around Him. In either case, the place and the circumstances alone are doubtful. It is certain that they are the words of Christ. In the form in which they occur in Matthew the emphasis is upon the dignity of service to others. Whether such service be rendered to disciples, prophets, righteous men or to little children, it shall in no way go without reward. In Luke, the stress is on the office of the disciple and the dignity of his mission. He that receiveth him receiveth Christ. In both reports, the second clause in the passage, the relation of the Father and the Son is secondary to the main argument. At the close of the verse Matthew adds, "and he that receiveth Me receiveth Him that sent Me." The dignity of the service is heightened because it is service, not merely to Christ, but to God. Luke brings out the same thought when he adds, "he that despiseth Me despiseth Him that sent Me. The central thought for him is not the relation of the Father and the Son, but the dignity of the mission of the disciples. They are not simply ambassadors of Christ but of God.

The teaching occurs in three passages in the Fourth Gospel. First it is in chapter thirteen, verse, twenty-five. He that receiveth you receiveth Me and he that receiveth Me receiveth Him that sent Me." The form is from Matthew

but the force is Lukan, encouragement to the disciples and a statement of the dignity of their office. But it follows neither Matthew nor Luke in the occasion of the teaching; being an announcement made preparatory to the dismissal of Judas. Even though one should betray Him, nevertheless that does not affect the worth of their mission. They are still ambassadors of Christ and of God.

When we turn to the second occurrence of the passage in chapter five, verse twenty-three, we find a more striking change. In the above instance, the second part of the verse, he that receiveth Me receiveth Him that sent Me, holds the same subordinate position as it did in the Synoptics. Here however, it is no longer subordinate but has become independent. In an argument upon the relation of Christ to the Father we are told that he that honoureth not the Son honoureth not the Father which hath sent Him. Although the words are similar to those in Luke, there is no mention of the first part of the verse. On the contrary the clause which was secondary, supporting the main argument, has now been raised to an independent assertion of the relation of the Father and the Son. With this independence of the thought there is also a sharpening of the teaching. In the Synoptics it is merely, he that receiveth Me receiveth Him that sent Me. In John it stands as an

epigram and rings with a power which impigns upon the mind. "He that honoureth Me shall be honoured of My Father."

But there has been still another change in the transition of this teaching to the Fourth Gospel. In chapter twelve, verses forty-four and five, we read, he that believeth on Me believeth on Him that sent Me." The result that we noticed above, the secondary thought made independent, is even more noticable. The clause is now a startling cry of Jesus.

Furthermore it is now a dogmatic assertion concerning belief in Christ. The traditional words, were receiveth and despiseth. But how does one receive and despise Christ? For the author of the Fourth Gospel there is but one way, believe or refuse to believe on Him. And so we find the change to, he that believeth on Me believeth on Him that sent Me. It is not an invention on the part of the writer, so much as a reinterpretation of the terms of the Synoptics, in the light of a peculiar theology.

In this one passage, we have found that one verse in the Synoptics has passed through three different steps. In chapter thirteen, verse twenty, of John, it combines the form of one of the Synoptics with the force of the other and occurs in circumstances peculiar to itself. In twelve, forty-four and five, the subordinate thought is raised

into an independent truth regarding the relation of the Father and Son, and lastly in five, twenty-three, the teaching is re-interpreted in terms of a theology.

17:-

For the Father loveth the Son and sheweth Him all things --. John v.20.

And the Father Himself hath borne witness -- John v.37.

For Him hath God sealed - John vi.27.

This is My beloved Son in Whom I am well pleased --. Mt. iii.17b. (& par'11's.)

In the Synoptics the witness of God to the Son is given without comment, as an incident in the life of Christ. But within that incident, there is the deeper truth of the divine approbation upon the life of Christ. This divine approbation of the life must include the approbation of the works performed by Christ. Again, the title, Father and Son used in the traditional account must imply a community of interest between the two. It is this deeper truth which we find brought out and developed in the Gospel of John.

In chapter five, it is woven into the argument to justify the attitude of Christ towards the Sabbath. The Jews pointed to the works of Christ as breaking the God-appointed institution of the Sabbath. From this they argued that His claim to be from God and to speak of God was false because He was working against divine ordinances

The author of the Fourth Gospel denies this. The works of Christ can never be contrary to the divine purpose because they have the direct and open sanction of God. They are not the works of man nor even of Christ but of God; signed and approved by God, and given to Christ as part of His commission upon the earth. In charging Christ with breaking the Sabbath, they were charging God, for He, the Father, loveth the Son and sheweth Him all things He Himself doeth.

In chapter six again this witness of the Father is referred to as a seal supporting Christ's claim to mediate eternal life. Labour for that meat which endureth unto everlasting life, which the Son of man shall give unto you, for Christ has received a divine commission, a seal from God to provide men with this everlasting bread.

18:-

I seek not My own will, but the will of the Father --. Not as I will but as Thou wilt. Mt. xxvi.39b.
John v.30b.

For I am come not to do My own will-- John vi.38.

The Son can do nothing Himself-- John.v.19b.

In the Synoptics, this passage is a quotation from Jesus having little independent force. It is part of the picture revealing the attitude of Christ in the face of

His death. No conclusions are drawn, no arguments developed from the incident. But latent within the sentence there is a tremendous assertion regarding the life and death of Christ. If Christ resigned His will to that of the Father, then all that happened subsequent to Gethsemane must have been the Father's will; and the death of Christ must have been a divinely appointed act. Furthermore if Christ in His life sought not His own will, but the will of the Father then the works that Christ did and the claims that He made must be regarded as works and claims of the Father.

It is not until we come to the Gospel of John that we find this deeper truth carried through in its full implication. In chapter five, it is used as an argument to justify Christ's claims as judge of the world. This judgment is not arbitrary. "As He hears He judges and His judgment is just." Nor is it assumed in any spirit of self-exaltation, for the Son can of Himself do nothing. "He seeks not His own will but the will of the Father which sent Him."

In chapter six, the same thought is used to maintain the claims of Christ as the giver of everlasting life. This claim is valid and binding because it is regulated by the supreme will. "He came not to do His own will but the will of the Father, and it is the will of the Father that

every one that seeth the Son and believeth on Him may have everlasting life and be raised up at the last day.

19:-

My Father is greater than Of that day knoweth no man
I. John xiv.28b. --neither the Son but the
Father. Mk.xiii.32.

In Matthew and Mark Christ impresses upon the disciples the need of continual watching and praying, for no one knows, not even the angels in heaven nor the Son Himself, the hour of the coming of the Son. But if the Son does not know the hour and the Father alone has the ability to foresee the event, certainly it implies that the Father is greater than the Son.

And again in the Gospel of John, we find the method of drawing from the traditional words their utmost bearing upon the life and work of Christ. If the Father is greater than the Son then the life of the Father must be greater than the life of the Son. And this has a direct bearing upon the interpretation of the death of Christ. It cannot be a defeat because it is but the return of the Son unto the greater life of the Father. The Johannine Christ assures the disciples that if they but realise the truth of His saying that the Father is greater than the Son they would rejoice at the announcement of His death for that

death is in reality the glorification of the Son. "If ye loved Me ye would rejoice because I said I go unto My Father, for My Father is greater than I."

20:-

Which were born not of blood nor of the will of the flesh --.but of God. John i.13. No man can come to Me except the Father draw Him. John vi. 44a.

Who then can be saved? Jesus said -- with men this is impossible, but with God all-possible. Mt. xix. 25, 26. Blessed art thou Simon Bar-jona for flesh and blood hath not revealed -- but My Father. Mt. xiv. 16.

The words here are peculiar to Matthew and their authenticity has been doubted. They may be an addition of the evangelist or introduced at a late date by a revisor. But whatever the decision may be it is certain that they were in the Gospel as it was known to John, and that is all that is necessary for our discussion.

In answer to the disciples' perplexity as to the possibility of salvation, Jesus told them that with man it was impossible, thereby affirming the need of the divine initiative in the work of salvation. Early in the same Gospel, Jesus had assured Peter that the work of the development of his religious life, the revelation which he had received from God and of God, had not been brought about by flesh and blood but through the activity of the Father.

But it is only through the transition from the

Synoptics to the Fourth Gospel that this implied truth is made explicit. It is developed into an argument in the Prologue. The work of becoming sons of God is not achieved through the will of the flesh nor of man but through the will of God.

Again in the sixth chapter the writer uses the thought to explain the failure of the Jews to understand the message of Christ. It is not the fault of Christ, but of the people. If they persisted in closing their hearts to the divine Spirit, they could not expect to be able to accept Christ. For no man can come to Christ, can understand His words, through his own will. He must come under the influence of the Father." "No man can come to Me," said Christ, "except the Father which hath sent Me draw him."

21:-

When ye have lifted up the Son --there shall be no sign of man, then shall ye know that given -- save the sign of the prophet Jonas. For as Jesus was three days in the whale's belly so ----.
Mt.xii.39b,40.

In answer to the demand of the people for a sign Jesus refers them to the sign of Jonas. Luke emphasises this by connecting it with the preaching of Jonas. But Matthew adds a different thought connecting it with the imprisonment in the whale's belly, thus making the sign to which

Christ refers, His death. In His death men shall find the sign for which they are seeking. In His death will they see the evidence for His heavenly origin.

It is this interpretation of the death of Christ that we find in the Gospel of John. In chapter eight, the people are puzzled over the teaching of Jesus about Himself and His relation to the Father. "Where is Thy Father? Who art Thou?" they ask. Jesus tells them that they will find an answer to their questions in His death. In that event they will see a sign of His heavenly origin which shall be sufficient to banish all their doubts. When they have lifted up the Son of man then shall they know that He is.

This representation of the death of Christ as a glorification, as a revelation of His true character, has been termed peculiarly Johannine. To a certain extent this is true but such an interpretation is surely implied in the Synoptic report of the answer of Christ to the demand of the people for a sign.

B:- Teaching that is found in the Synoptics in a Judaic, particular or elementary form, is found in the Fourth Gospel in a non-Judaic, universal or more profound form.

a:- Judaic and non-Judaic form.

22:-

If I had not done among them the works -- John xv.24

Woe unto you Chorazin -- for if the mighty works --- done in you had been --- in Tyre they had a great while repented -- Thou Capernaum --- Mt. xi.21-24.(Lk.x.13-15.)

In Luke, the words form part of Christ's address to the Seventy, when sending them forth on their mission. Matthew makes the context more general placing them in a collection of moral criticisms by Jesus on His time. Wherever they were spoken they are a striking condemnation of the stubborn unbelief of and indifference to His teaching. In form, they are essentially Judaic, and local. Exalted to heaven and thrust down to hell were proverbial for deepest exaltation and degradation. The phrase, 'repent with sack-cloth and ashes' although not peculiar to the Jews, was one of the prophetic catch-words; while Tyre and Sidon had been the subject of prophetic animadversion for generations. The choice of Capernaum and her sister cities, signally localised the expression. They were the most prosperous, the most privileged spiritually, and the most

unsympathetic, the most invincible in indifference of any of the cities of Palestine.

Christ brings the same charge against the Jews in the Fourth Gospel. If He had not come and spoken to them they had not sinned. But now that He has performed among them works which no other man had done they have no excuse for their sin. It is the same charge which He had brought against the city of Capernaum, 'ignorance maintained in the presence of light.'

But in the transition to the Gospel of John, this charge of ignorance has lost its peculiarly Judaic and local character. The prophetic phrases are missing. Instead of being addressed to a city which might not have been familiar to those outside of Judea we find the world in general as the object. Instead of being a denunciation of the people of His time for a refusal to be convinced by the mighty works which He had performed in their presence, it is a denunciation of the Jewish nation for their rejection of the Messiah. In the transition, teaching which presupposed an audience familiar with Jewish history and its prophetic figures of speech has become teaching universal in its application.

23:-

As thou hast sent Me into the world so have I sent them into the world. John xvii.18. Father I will that they also whom Thou hast given Me be with Me where I am that they may behold My glory --. John xvii.24.

And I appoint unto you a kingdom as My Father hath appointed Me, that ye may eat and drink at My table-- and sit on thrones -- the twelve tribes--. Lk.xxii.29 (Mt.xix.28.)

This section is one of the instances of the sparing of the twelve by Luke; He inserts it following the dispute of the disciples as to who should be the greatest. Jesus promised the disciples a share in His coming kingdom as a reward for their fidelity. The materialistic picture of the future life, eating and drinking with Him at His table and sitting on thrones judging the twelve tribes, is distinctly Judaic and apocalyptic.

The same reward for fidelity to Christ is expressed in the Fourth Gospel, namely a share in the future life of their Master. Where He is there they may be also. But in the Gospel of John it is no longer in the form of a promise to the disciples, but an intercession to the Father that such may be their reward. Furthermore, the highly coloured details of what is implied in this sharing in His destiny are not found. In their place we find the simple promise that they shall see and share in the eternal supremacy and honour of Christ. In the transition the Judaic trapping has fallen away leaving the ethical truth, clear cut, to make its own appeal.

24:-

He that believeth on Him is The queen of the south shall not condemned but he that be rise in judgment with the men lieveth not is condemned --- -- and condemn it -- for --- John 111.18. a greater than Solomon is --

And this is the condemnation Mt. xii.4142.

that light is come into the world and that men loved --- John 111.19.

Jesus denounced the people who obstinately shut their ears to His message and closed their eyes to the light which He brought. There is no excuse for them, for they have been given a revelation which is sufficient to convince any unprejudiced mind. The history of God's revelation in the past condemns them and proves that they do not earnestly seek the truth but love darkness rather than light.

It is the same charge which Christ brings in His discourse with Nicodemus. The condemnation which men receive is found in their own refusal to believe. If they will not believe on Christ they are condemned as not being sincere in their search for truth. But in the change from the traditional account to the Johannine, the reference to Judaic history has been dropped and the truth within that historical form, alone, has been preserved.

25:-

And other sheep I have which That many shall come -- and
are not of this fold, them sit down with Abraham --.
John. x.16. Mt.viii.11.

-- and he prophesied that And they shall gather His
Jesus should die -- and not elect from the four winds --
for that nation only but from one end of heaven to --.
that He should gather toge- Mt.xxiv.31b.
ther the children of God
that are scattered abroad
John xi.51,52

Matthew places this passage in the account of the
centurian's son, while Luke gives it in connection with
parabolic teaching. In both instances Christ sets forth
the picture of the final judgment, in the stock phrases of
the time; weeping, gnashing of teeth, sitting down with Abra-
ham, Isaac, and Jacob. In both the thought is the rejec-
tion of Israel and the gathering of the Gentiles. They shall
come from the east and from the west and from the north and
from the south and shall sit down in the Kingdom of God.
It is the same picture given in the apocalyptic section
of Matthew in chapter twenty-four, At the time of the sec-
ond coming of the Christ, the angels shall gather toge-
ther the saints from the four winds of the earth. Here
also are the same stereotyped figures and extravagant met-
aphors with a distinctly Judaic background.

In the Gospel of John this idea is expressed in an
entirely different metaphor. The stock phrases have been
dropped. The patriarchs are not mentioned. Instead we have

a simple statement that there are faithful followers of God in other than the Jewish nation and these must be brought together before the mission of Christ can be completed. "Other sheep I have which are not of this fold. Them also I must bring, and there shall be one flock and one shepherd."

There has been another change in the transition into non-Judaic form. In Matthew and Luke the rejection of the Jews was sketched in vivid colours, In the Fourth Gospel this side of the picture is wanting and the emphasis is placed upon the inclusion of the Gentiles. In the traditional words it was a denunciation banning the unfaithful from entrance into His kingdom. In John, it is prophetic of the universal character of the kingdom.

This difference in emphasis between the traditional and the Johannine report is again evident in that striking parallel to Matthew xxiv.31 which we find in John xi.51f, in the comment upon the prophecy of the high priest. In some respects the change in transition has not been so great here as in chapter ten. There the figure was altered to that of the shepherd and the sheep, but here no new metaphor has been brought in. We still have the picture of the Son of man gathering together the children of God that are scattered abroad.

On the other hand, there is the same shifting of emphasis from the rejection of the Jews to the inclusion of the Gentiles. And in addition, the words are no longer on the lips of Jesus but occur as an editorial comment upon the decision of the high priest.

In both of the Johannine parallels the result of the shifting of the emphasis is to make the form of the teaching more applicable to persuading all men to believe in the Christ. His mission is world-wide; gathering together the children of God that are scattered abroad.

*

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This does not mean that one method of transition has been from the Judaic to the non-Judaic form. Even if Professor Burton had not clearly shown us the Aramaic character of the Gospel, the very examples which we have noted would contradict such a statement. True there has been a dropping of the Judaic form in the reference to the death of Christ as a sign given to the people (example 21.Pg.75) but in chapter three, we find the death spoken of in a distinctly Judaic metaphor. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up. The historical reference to the denunciation of Chorazin has been lost, yet we find in chapter six, an

elaborate argument built up around another historical reference, just as Hebraic, the *manna* in the wilderness.

But we do claim that there has been a change of emphasis through passing from a Judaic into a non-Judaic form. In every case which we have noted in this section, by the dropping of the Judaic form the writer has been able to bring out a truth which would have been expressed with difficulty in the original form. According to the Fourth Gospel, the sign of the glorification of Christ was His death on Calvary and not the imprisonment in the tomb, and for this teaching the old comparison with the imprisonment in the belly of the whale was wholly inadequate. So, as we have seen in example twenty-one the teaching on the death of Christ as a sign of His divine character is expressed without the Judaic form. Again in example twenty-two, the Judaic form stressed the punishment which was to be meted to the cities which failed to hear His message, while the thought in the non-Judaic form is condemnation passed upon all who refuse to hear. In example twenty-three, in the traditional form the thought is the honour which is to be the disciples'; while in the Fourth Gospel, the emphasis is on the glory of Christ in which the followers will be permitted to share. In example twenty-four, the Synoptical form included only a recognition of the character of Jesus

while the Johannine parallel emphasised the office of Christ as Judge, an office which neither Jonah nor Solomon held. In example twenty-five, the Judaic form brought into prominence the banishment of the Jews from the presence of Abraham and mentioned the Gentiles only to make the banishment more humiliating. In the figure of the Shepherd and the sheep, the emphasis is upon the inclusion of the Gentiles into the Kingdom of Christ and the exclusion of the Jews is not mentioned.

So in the other instances of change into a non-Judaic form which we have not included in our list of parallels the same thing is true. The old Judaic gene^aological tables emphasised the relation of Christ to the Jews or to the world in general. The non-Judaic Logos stressed the relation of Christ to God. The 'Kingdom of God', stressed the rule of Christ over men through power and might, while the phrase 'eternal life' emphasised the 'life of God in the soul of man.'

The aim of the writer has been to bring out the deeper spiritual truth in the traditional words. "He was conscious in another sense than Paul that he must be a Greek to the Greeks in order that the Gospel might be successfully announced to the Greek speaking world." If the Judaic form hindered the presentation of this truth it was

dropped. If it did not hinder the presentation of the truth it was retained. This aim will be seen more clearly in the two remaining subdivisions of this section; the passing from the particular to the universal and from the elementary to the more profound.

b:-The transition from the elementary to the profound.

26:-

Labour not for the meat that perisheth-.John vi.27. Sell and provide yourselves bags which wax not old.
Lk.xii.33 (Mt.vi.19-20.)

Jesus urged His disciples not to be concerned with what they shall eat or what they shall drink, but rather seek the kingdom of God. This, he declares is like unto bags which wax not old, a treasure in the heavens where neither moth nor rust corrupts and thieves do not break through and steal.

The same teaching is found in the parables of the treasure hidden in the earth and the pearl of great price. "The kingdom of God is of such value that all other possessions may be reasonably given in exchange for it, a pearl of such excellance that he who sells all his property in order to obtain it may not justly be counted a fool."

The teaching occurs again and again in the teaching

of Jesus. " Let the dead bury their dead, but go thou and preach the kingdom of God." (Lk.ix.60.). "If thou wilt be perfect go and sell that thou hast and give to the poor and thou shalt have treasure in heaven and come and follow Me." (Mt.xix.21.). "If any man will come after Me let him deny himself and take up his cross and follow Me." (Mt.xiv.-24.). "If any man come to Me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be My disciple." (Lk.xiv.-26.).

When we turn to the Fourth Gospel we find the same teaching on the Kingdom of God as the highest good. In chapter six, Christ declares that men are not to strive for the meat that perisheth but for the meat that endureth unto everlasting life. The temporal is not worthy of their labour. They must set their minds on that which is not consumed, but whose nature is to increase beyond measure.

The transition to the Fourth Gospel, in this instance, could be grouped under several of the methods which we have mentioned. It illustrates the first method of gathering together truth, which is scattered throughout the Synoptics, into a single striking sentence. It could be classed as parabolic teaching expressed in

non-parabolic form. Or as we shall endeavour to show, it can be grouped under the present section as illustrating the deepening of the traditional thought.

Turn to the form in which it is expressed in the Synoptics. In the admonition to the disciples to sell and provide themselves with bags which wax not old, as well as in the two parables mentioned, the good for which men are to strive is stated in terms of a reward. It is something added to their life and of material value; bags which wax not old; riches laid up where moth and rust cannot corrupt and thieves break in and steal; treasure hidden in the earth; a pearl of great price.

When we turn to the Fourth Gospel we find that these materialistic pictures are missing, and that the object for which men are to strive has no independent, material value. The bread as bread, even in the East is not beyond price. In place of treasures men are urged to strive for life eternal.

Again there is a change in the method of securing the treasure. In the Synoptics it is by action, taking the cross, selling all and buying the treasure. But in the Fourth Gospel, this idea is distinctly repudiated. The people ask what they must do and are told to believe on Him Whom God hath sent. (vv. 28-29.) Instead of service there is

a demand for an attitude of mind, belief in Him and a partaking of the living bread from heaven, a mystical union with Christ.

In the transition to the Fourth Gospel the conception of the highest good has passed from a treasure which men are to purchase to a life received through belief in the Son of God.

1.

27:-a;

Verily I say unto you he that believeth on Me the things --I do shall he do also and greater works -- shall he do --and whatsoever ye shall ask in My name that will I do that the Father may be glorified -- if ye shall ask any thing in My name I will do it.

John xiv. 12-14.

Jesus answered and said,-- if ye have faith and doubt not ye shall not only do this which is done to the fig tree but also if ye shall say to this mountain -- it shall be done and all things whatsoever ye shall ask in prayer believing ye shall receive. Mt.xxi.-21,22.

Whether this incident of the fig tree be interpreted as a parable, or as a compressed account of the Markan story or as an historical incident, does not concern us here. Our interest is with the comment which follows the event. Jesus assures the disciples that they need not marvel at the withering of the tree for if they have faith they will be able to do the very same thing. Yes and greater things than this will they be able to accomplish. Their power need not be confined to the tree but can move the

mountain itself. He emphasises this thought by a sweeping statement of the power which is theirs through prayer."Whatsoever," he says,"whatsoever ye shall ask in prayer, believing, ye shall receive."

In the Gospel of John, Christ endeavours to encourage His disciples and prepare them for His departure. He assures them of the power which shall be given to them. He has called upon them to believe in Him and in His union with the Father. If they will do this there is nothing that will be beyond their power. Not only will they do the things that He has done but greater things than this will they do. And as in Matthew, the teaching is driven home by a sweeping statement of the extent of that power. "If ye shall ask anything in My name I will do it." The appeal in the Synoptics is elementary, a picture appeal; the fig tree and the mountain. The comparison is obvious and easily grasped. In the Fourth Gospel, the contrast is more subtle and complex. It lies between the works that Christ does and the greater works which they shall do and rests upon a peculiar theology which regards the death of Christ as a glorification and not a defeat. Their works shall be greater because He goes to the Father. Through transition, the thought has passed from the elementary to the profound. The first is a picture lesson told to children, the other,

is a deep spiritual truth spoken to men.

28:-b;

If ye abide in Me and My words If ye have faith as a
abide in you ye shall ask what grain of mustard seed ye
ye will and it will be done un- shall say to this mountain
to you. John xv.3. Remove -- and nothing shall
be impossible to you.
Mt.xvii.20b.(& par'11's.)

This thought of the limitless power which is available for all followers of Christ is found in the Sermon on the Mount as reported by Matthew. It is stated as one of the fundamental principles of the life into which they are called, that their prayer shall be answered. On the basis of this principle, they are commanded to seek, ask and knock. Luke includes the thought in the teaching on prayer. Pray, for it is an universal law of the prayer life that you shall receive that for which you ask.

The teaching occurs again in Luke in an isolated form, having little connection with what has proceeded or what follows. Jesus tells the disciples that there is no need for them to ask for an increase in faith, for if they have faith of any degree it will be sufficient to meet all needs. Even though it be no greater than a grain of mustard seed it will be enough to pluck up a sycamore tree and plant it in the sea.

Finally it is used by Matthew in words similar to

Luke to explain the failure of the disciples to cure the demoniac lad. The cause of the failure must be lack of faith for if they had possessed faith in any degree they would have experienced no difficulty.

This teaching on the boundless power available to followers of Christ is expressed in the Fourth Gospel in the chapter on the vine and the branches. But here it is given as the fundamental principle not of the life of faith but of the life of mystical union with Christ. If they abide in Him and He in them they shall ask what they will and it will be done unto them.

In the transition, the life of faith has become deepened into the life of mystical union with Christ. And the bizarre, exaggerated metaphors of the fig tree transplanted to the midst of the sea and the mountain removed from its foundation have been dropped.

27:-c;

Ye have not chosen Me but I have chosen you that ye should go and bring forth fruit -- whatsoever ye shall ask of the Father -- He may give it you. John xv.16. And in that day ye shall ask nothing. Verily I say -- whatsoever ye shall ask -- in My name He will give it you. Hitherto ye have asked nothing -- ask and ye shall receive. John xvi.23,24.

Again I say if two of you shall agree on earth touching anything -- it shall be done for them. Mt.xviii.19.

In the instructions given to the disciples after Caesarea Philippi, Matthew discusses the power which will be available to them after Christ has gone. Nothing need be considered too difficult. It is stated as a principle that if two or three of them shall agree on any thing they shall ask, it shall be done for them.

The same promise is made to the disciples in the Gospel of John. "Hitherto ye have asked nothing -- ask and ye shall receive. " But whereas in the Synoptics it was a command that the disciples continue in prayer, in the Fourth Gospel it is part of an argument to show that the death of Christ was but the entrance into a greater sphere of activity. They are not commanded to pray, but it is set forth as one of the privileges which shall be theirs in that day. It is one of the ways in which their sorrow shall be turned into joy. "Ask and ye shall receive that your joy may be full"

In this instance the thought has become more involved not by the removal of elementary figures, nor by the deepening of the physical and mental activities, but by the introduction into an argument concerning the power of the Risen Christ and their participation in that power.

28:-

The hour now is when the dead shall hear the voice-- Go shew John, the dead are raised -- Mt. xi.4,5. John v.25.

In answer to the inquiry of the disciples of John the Baptist, whether or not He was the Christ foretold by their Master, Jesus pointed to the works which He had done. "Go", He said, "Shew John those things which ye have seen. They are the proof, the only proof which I offer for the reality of My mission. The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised and the poor have the Gospel preached to them."

The same answer is given to the Jews, in the Fourth Gospel, who denied the reality of the mission of Christ and the claims which He made. The works which the Father had given Him to finish, the same works that He did bore witness of Him that the Father had sent Him.

But in the transition to the Fourth Gospel, the teaching has become more profound. In the Synoptics, the works referred to were simply the events of His teaching and healing ministry, performed during the earthly life. In John, they are the works not of Christ but of the Father and are grounded in the love of the Father for the Son. Moreover, the teaching has been widened from the works

which Christ did in His earthly ministry to include the works at the final judgment.

Secondly, in the Synoptics, the teaching is given in the form of a simple declaration. Go, shew John these things which ye have seen. Then draw your own conclusions. The Fourth Gospel, on the other hand starts with the works and argues from them to a definite conclusion concerning Christ. These are the works which He performed; they are of such and such a character; they are grounded in this, are explained by that, and so from these works we can be convinced of the divine mission and character of the One Who performed them. Through the transition to the Johannine form the teaching has become more complex and didactic.

29:-

Make not My Father's house a house of merchandise --. My house shall be called a house of prayer. Mt.xxi.13a.
John ii.16b.

All three of the Synoptics record the words of Jesus at the cleansing of the temple, as referring to the temple as a house of prayer. This house which is to serve as a place of prayer for the community has been made into a market place.

When we turn to the statement in the Fourth Gospel we find a different conception of the temple. Make not My

Father's house a house of merchandise. The relation of the temple to the community has given place to the relation of the temple to God.

c:- The transition from the particular to the universal.

30:-

And this is the Father's will Even so it is not the will that all which He hath given of your Father that one of Me I should lose nothing ---. these little ones should John vi.39. perish -- .Mt.xviii.14.

Both Matthew and Luke give the parable of the lost sheep, teaching the worth of the individual in the sight of God. Luke closes the parable with the statement of the joy in heaven over one sinner that repenteth. Matthew's application is less emphatic. He has included the parable in the teaching of Jesus on the dignity of childhood, and he closes with reference to the child. It is not the will of God that one of these little ones should perish.

In the Fourth Gospel, we find the same teaching of the worth of the individual in the sight of God. Nothing of all that has been given to Christ shall be lost. Here it is brought in to defend the argument that Christ, in all that He does, carries out the will of the Father, so that His work is a 'perfect and enduring salvation.' In passing to the Gospel of John, the thought has been widened from a

little child to include all that has been given to Him, and from the negative idea of salvation as 'not perishing' to the positive idea of being raised at the last day. Both the persons included and the terms offered have been expanded and made more universal.

31:-

Whatsoever sins ye remit they	Thou art Peter and whatso-
are remitted -- and whatso-	ever thou shalt bind on
ever sins, ye retain -- .	earth shall be bound in---
John xx.23.	Mt.xvi.19(cf.Mt.xviii.18.)

Matthew alone gives this commission and has recorded it ^{on} under two occasions. In the first instance, it follows the confession of Peter and is confined to him. In the second it is part of the teaching giving independent and unconnected commands and is addressed to the disciples as a group. In this connection it gives authority to the judgments which they as a church shall pass upon an offending brother.

In the Fourth Gospel on the other hand, we find the teaching as a post-resurrection command to the disciples. Here it is no longer confined to Peter, but follows the second example in Matthew, and refers to the disciples as a group. There is also a change in the interpretation of the authority given. In the command to Peter it apparently meant that the righteousness of Peter shall be in

accord with the righteousness of heaven and so shall be recognised by God. In the second instance, sanction is given to judgment pronounced against an offender. But in the Gospel of John, the command is widened to include the forgiveness and remission of sins. It is a command to the disciples after the resurrection and so to the church of Christ that she has absolute authority given unto her. From a promise to the church that is to be, it has become a charter to this church on the eve of her inauguration. The scope has been made more inclusive and the authority more sweeping.

32:-

And I give them eternal life and they shall not perish, neither shall any pluck them out of My hand. John x.28.	Simon, behold Satan hath desired to have you but I have prayed that thy faith fail not. Lk. xxi.31, 32a.
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Matthew and Mark place the prophecy of the denial of Peter, on the way to Gethsemane, while Luke gives it as an incident in the Last Supper. But Luke alone has the reference to the trial of Peter as a conflict between Satan and Christ. Through the intercessory prayer of Christ Peter shall be delivered from the hand of the Evil One.

The power of Christ to keep His own from the hand of Satan is expressed in a different form in the Fourth Gospel. As the Good Shepherd, Christ shall not permit anyone

to obtain possession of the sheep which have been given in-
to His charge. The teaching in passing to the Johannine
form has become applicable not to Peter alone but to all
followers of Him.

Again in the traditional account, the protection cov-
ered the failure of faith on the part of Peter, while in
the Gospel of John it covers any danger which may threaten
the sheep. Neither shall any pluck them from My hand. From
a promise of protection to Peter in the event of his fall-
ing into the power of Satan, it has become a universal
truth of Christ asserting the perpetuity and security of
the eternal life which is to be found in Him.

33:-

<p>But the Comforter, He shall teach you all things and bring all things to your remembrance. John xiv.26. (cf. John xv.26.)</p>	<p>But the Holy Ghost shall teach you in that same hour what --- Lk.xii.12 (Mt.x.19; Mk.xiii.11. Lk.xxi.14,15.) And behold I send the promise of My Father -- tarry ye -- un- til ye be ended with power --. Lk.xxiv.49a.</p>
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In the Synoptics, the doctrine of the Holy Spirit is
simply a promise of Jesus, in view of the coming persecu-
tion, of an advocate to conduct their defence. Luke has ad-
ded a second thought of the Spirit as giving to the dis-
ciples in the society which they are to organise, the pow-
er of God.

When we turn to the Gospel of John, we find that the doctrine of the Holy Spirit has been spiritualised and widened in its implications. In chapter fifteen the function of the Spirit is to testify to the world of Jesus and to aid the disciples in their conquest of the world.

In the sixteenth chapter, there is still another office given to the Spirit. It is to represent Christ, first to the world, convicting it of sin, righteousness and judgment and second to the church taking of His and shewing it unto her.

Again in chapter fourteen, the Spirit is the abiding presence of their Master, dwelling within them. In truth, the idea of the Spirit has been so spiritualised and broadened that it is hardly distinguishable from the Risen Lord. The whole process shows the extent to which the traditional teaching was altered in its transition to the Fourth Gospel.

34:-

Behold the Lamb of God which	This is My blood -- shed for
taketh away the sins of the	many --.Mt.xxvi.28.
world. John 1.29.	The Son of man -- his life
	a ransom for many.Mt.xx.28.

We have already seen the historical basis in the Synoptics for this passage, in example 7. (Page 48) .We call attention to it here as another example of the process of

universalising the traditional words. In the Synoptics the blood was shed for many and the ransom was offered to many, while in the Gospel of John, it is shed for the world.

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We have attempted to show by these parallels that the interpretation of Christ and of His teaching which we find in the Fourth Gospel is not an invention on the part of the author, but is an evolution of the traditional words of Jesus of Nazareth. It is the traditional report stated with its full implication and eternal significance. "The Synoptics place at the basis the external facts and allow us to recognise in these a higher significance. John starts from the higher significance and from his selection and representation allows us to recognise the facts." (W.C.?)

But in both the facts are the same. The same Jesus Who could have condemned Capernaum for failing to repent at the mighty works done in her midst, could condemn the Jewish people for refusing to heed the works done among them. The same Jesus Who could assure His disciples that if they had faith and fainted not, they could do not only the thing which He had done to the fig tree but greater things, the removal of a mountain, could also assure men that if they believed in Him they could do the things which

He did and greater works also would they do. The same Jesus Who could urge the disciples to provide bags which wax not old, could urge men to labour for the meat that perisheth not. The same Jesus Who could say that no one knew of the hour of the coming of the Kingdom, not even the Son but the Father alone, could say that the Father is greater than He. The difference is not the difference between the words of men psychologically incompatible, but between a report of the teaching of a man and the interpretation of that teaching.

Chapter Four.

The Transition from a Teaching to an Apologetic.

The Synoptic writers had been caught by the sheer beauty and power of the teaching of Jesus Christ, and they recorded it that all might know of the gracious words which had come from His lips. Their aim was to preserve the teaching before its echo had passed away from the ears of those who had heard Him. In their own minds there was no need for a defense of the words, and in the minds of the Jews the teaching was not considered worthy of an attack. Christ had been put to death as a criminal and that was the end of the sect. In a few years, the stir caused by the Nazarene would have passed away forever.

But by the time of the fourth evangelist, the unexpected growth of this sect into the Christian Church had aroused considerable opposition. On the part of the Jews, this opposition was often little more than caviling; on the part of the Gentiles it was an honest revulsion from

certain aspects of its philosophy and theology. In either case it could not be ignored. Some defense of the teaching was necessary. In the Fourth Gospel, the evangelist attempted to meet this demand by developing an apologetic out of the traditional account of the teaching of Jesus Christ. He did not endeavour to give us the historical representation so much as the deduction of thought through historical material. The evidence for this transition on his part, from a report of the teaching of Christ to an apologetic is to be seen in the following passages.

I:-Proverbs and statements in the Synoptics asserting an independent truth are found in the Fourth Gospel, woven into the connection of a dialectic development in which they can come to acceptance only as an incident in the same.

35:- a;

The Father loveth the Son and hath given all things into His hand.
John 111.35.

Jesus knowing that the Father had given all things -- John xiii.3

As Thou hast given Him power over all flesh. John xvii.2

b:-

Not that any man hath seen the Father save He which is of God --
John vi.46.

But He that sent Me -- Whom ye know not. But I know Him. Jno. vii.-28b, 29.

As the Father knoweth Me even so know I the Father. John x.15a.

c:-

No man cometh unto the Father but by Me. John xiv.6b.

In that hour Jesus rejoiced and said, I thank Thee -- all things are delivered unto Me of My Father. --

-- and no man knoweth Who the Father is but the Son --

--and he to whom the Son will reveal Him. Lk.x.21, 22. (Mt.xi.27)

We follow Wendt, and interpret this strange Johannine section from the Synoptics as a section from the Logia. The place of utterance is not essential. These two verses in Luke, which are closely paralleled in Matthew, appear in the Fourth Gospel developed into an elaborate argument and are used in seven separate discussions. For convenience we will divide the Synoptic utterance into three sections, a, the power given to the Son, (All things are delivered to Me of My Father.) b, the knowledge of the Father possessed by the Son, (No man knoweth who the Father is but the Son.) c, the revelation of the Father brought by the Son, (No man knoweth the Father but -- he to whom the Son will reveal Him.)

a) The power given to the Son. (All things are delivered^{1.} unto Me of My Father.)

This thought occurs in the Fourth Gospel in the argument against the Baptist party to set forth the superiority of Christ. John the Baptist is of the earth and speaketh of the earth; Christ is from above and speaketh of the eternal. This superiority is further shown by the witness of the Father to the Son and by the limitless power given to the Son by the Father. He hath given all things into His hands. (John.iii.35.)

The teaching is also found in the account of the

^{1.} Cf. also. Mt. xxviii. 18. All power is given to Me in heaven and earth.

Last Supper. The argument is to set forth Christ as master of the situation both in the betrayal and in the death. He was not helpless for from the first all things had been committed into His charge. (John xiii.3.)

The same thought is repeated again in the last prayer of Christ. The Father is asked to glorify the Son in His death and this glorification is in accordance with the plan of the Father to give the Son power over all flesh. John xvii.2.)

- b) The knowledge of the Father possessed by the Son.
(No man knoweth the Father -- but the Son.)

We find the words repeated with a striking similarity to the Lukan version in the argument regarding Jesus as the bread of life. He and He alone has the right to give the living bread from heaven, for He alone has the knowledge of the eternal. "No man hath seen the Father save He which is of God, He hath seen the Father". (John vi. 46.)

The second time the thought is found in the argument concerning the known and humble origin of Jesus. To show the fallacy of the argument, Christ is set forth as coming from God and as possessing unique knowledge of God. "I am come from Him, and He hath sent Me. Whom ye know not but I know Him."

Again in the discourse upon the Good Shepherd, Christ

is placed in contrast with the other spiritual leaders. This claim of superiority is supported in part by the superior knowledge which Christ as the Son possesses of the Father. "As the Father knoweth Him even so knoweth He the Father."

- c) The revelation of God brought by the Son.
(No man knoweth - the Father - but - he to whom the Son will reveal Him.)

In answer to the request of Thomas that Christ show them the Father, Christ asserts that in Him and in Him alone can the knowledge of the Father be secured. He is the way, the truth and the life, and no man cometh to the Father but by Him.

Summary:-

In the first section we find that the teaching which occurred as an independent assertion in Luke and Matthew is used, first, as an argument to show the superiority of the Christ to the Baptist; second, to show Christ as master of the situation during the closing days of His life; and third, to assert that the interpretation of the death as a glorification instead of a defeat was in accord with the plan of the Father to give the Son power over all flesh.

In the second section, the teaching appears, first, to establish the right of Christ to give the living bread

from heaven; second, to refute the objection against the humble origin of Christ; and third to show the superiority of Jesus over all other spiritual leaders.

In the third section we find the thought as an answer to a question regarding the nature and the character of the Father.

36:-

Because I lay down My life Thinkest thou that I cannot that I may take it again. pray to My Father and He shall No man taketh it from Me. I -- give Me more than twelve have power--. John x. 17, 18. legions of angels. Mt. xxvi. 53.

Peter is rebuked for drawing his sword in defense of His master. Jesus assures him that such action is not necessary for He is not as helpless as it appears. He has at His disposal untold forces which are more than enough to meet the situation. If He does not call upon them it is because He has no desire to offer resistance.

In the section upon the Good Shepherd Who giveth His life for His sheep this thought is introduced to set forth the nature of the offer of life. It is an entirely voluntary act on the part of the shepherd. It is not forced from Him by any power on earth. From the first to the last He controls the course of His life. He alone, has the power to lay down His life and He alone has the power to take it again. The offer of the life was but the fulfill-

ment of the will of the Father.

In the traditional report, the teaching is found in a statement by Christ of the power at His disposal, while in the Gospel of John it is an argument to prove that the death was voluntary and determined only by the divine will.

37:-

My kingdom is not of this world -- John.xviii.36. And He said - Man who made Me a judge or a divider over you -&. Lk.xii, 14.

In answer to an appeal that He arbitrate in a question of inheritance, Christ denies the office of judge and divider of worldly goods. He follows this denial with a word upon the relation of worldly goods to spiritual possessions."The things over which you ask Me to arbitrate", He says,"are not in My sphere. My work is as judge over matters of your soul. My kingdom is not of this but of the other world."

In the Fourth Gospel, the argument is used to explain the death of Christ. He was obedient unto it not because He had no power with which to resist it, but because it belonged outside of His kingdom. He had been sent to establish a spiritual power over men and that spiritual power was in no way threatened by His arrest and death. The statement in the Synoptics, of the principle

governing His mission and office, occurs in John as an explanation of the apparent helplessness of Christ in the face of the opposition of the world.

38:-

He hath blinded their eyes
and hardened -- that they
should not see with their
eyes nor understand-- and
be converted and I should
heal them. John xii.40.

And in them is fulfilled -----
by hearing ye shall hear and
shall not understand --for this
people's heart is waxed gross
-- lest -- they should be con-
verted and I should heal them.
Mt.xiii.14,15.

The prophetic citation, given by Matthew alone, may be due to him, though put in the mouth of Jesus. "It is conceivable however that Jesus might use, ironically, Isaiah's words in Isaiah's spirit, expressing the bitter feeling of one conscious that His best efforts to teach His countrymen would often end in failure, and in His bitterness, representing Himself as sent" to stop ears and blind eyes. "It is significant in this connection to note that it is this purposive interpretation that both Mark and Luke give to the immediately previous quotation from Esais on the reason for speaking in parables. Christ conceived of His mission in terms of the prophecy to blind the eyes of men that seeing they should not see, and to stop their ears that hearing they should not hear. Therefore in order to fulfill this mission, He spoke to them in parable.

In the Gospel of John, this independent principle of the mission of Christ is employed to explain one of the puzzling features of that mission; namely its failure to convince the Jews. Although He had done so many signs before them yet they did not believe on Him. The answer was to be found in the wisdom of God. It was part of the divine wisdom to so confound men that they might not be able to comprehend the mysteries of the kingdom. Their inability arose from the fulfillment of the prophecy of Isaiah. The passage, which in the Synoptics was a principle of the mission of Christ, is in the Fourth Gospel used as an argument to explain the failure of that mission among His own people.

39:-

For had ye believed Moses	If they hear not Moses and
ye would have believed Me	prophets neither will they be
--. John v.46,47.	persuaded though one rose from
	the dead. Lk.xvi.31.

In the parable of Lazarus and Dives, Christ lifted the veil and gave the disciples a glimpse into the life beyond the grave. It was an endeavour to impress upon them the principles which are operative in that life. At the close of the parable He added a defense of those principles. They are not unjust for men have been given full opportunity to adjust themselves to such laws. God has

revealed their character through His prophets. He can do no more. If they have refused to heed these revelations from God neither will they be persuaded by any other more extraordinary revelation. It would stir them for awhile, but could not hope to convince them.

In the Fourth Gospel, we find this justification of the divine order applied to explain the failure of the Jews to accept the revelation brought by Christ. The rejection of Christ by His own people was only to be expected. They had already shown themselves incapable of hearing the former revelations of God. How could they accept the greater revelation by the Son of God Himself? In the Synoptics, it is a defense of the divine order while in the Fourth Gospel it is a reason for the rejection of Christ by the Jews.

40:-

Your Father Abraham rejoiced to see My day.-- John viii.56.

For verily -- many prophets and righteous men have desired to see those things which ye see ----. Mt. xiii.17.

In Matthew Jesus describes the events of His day as the realization of the hopes and aspirations of the prophets and righteous men of past generations. The idea of John in the eighth chapter of his Gospel is the same, only heightened and intensified. The figure is carried back

not merely to the prophets but to Abraham, the father of the nation.

Again, in Matthew, the passage is to impress upon the hearers the riches which are theirs. "Blessed are your eyes for they see and your ears for they hear those things of which prophets and righteous have dreamed." The Fourth Gospel on the other hand introduces the teaching in a section defending some of the claims of Jesus. He was not disloyal to the Jews, (a Samaritan) nor disloyal to God, (a man possessed with a demon) but His teaching was the consummation of the hopes of their nation from the time of Abraham to the present. Through the transition the verse has become part of an argument to establish the pre-eminence of Christ.

41:-

Verily -- the servant is not greater than his lord neither he that is sent greater than he that sent him.

John xiii.16.

Remember the word -- the servant is not greater --.

John xv.20a.

The disciple is not above his master nor the servant above his lord. Mt.x.24.

The disciple is not above his master but everyone that is perfect shall be as his master. Lk.vi.40 (cf. Lk.xxii.-27.)

In the closing section of His report of the Sermon on the Mount, Luke groups together a number of proverbial sayings having no connection with what has preceded and very little relation to each other. So disjointed is the

thought that some have judged them as logiôn standing by themselves and spoken at another time. Among these independent truths we find one on the relation of disciple and master. (whether it is applicable to the religious leaders, to scholars, or to the arrogant in general is not clear.) "The disciple is not above his master but everyone that is perfect shall be as his master.

In the Gospel of Matthew, we find the same thought in a different and somewhat less independent connection. It is stated as a maxim; an accepted proverb, independently true. From this truth, the disciples are to find encouragement in the time of persecution. "The disciple is not above his master nor the servant above his lord." In this proverb, they as His disciples, are to take hope.

When we turn to the Fourth Gospel, we find the statement occurring twice. First it is in the discourse on humility which followed the feet washing. Here it is no longer an independent truth but part of the argument. "I have given you an example which you should follow", Christ says, "because the servant is not to consider himself above his master."

Later, in chapter fifteen, we find the teaching quoted again and this time in the same connection in which it occurred in Matthew. But here as before, it is woven into

the discourse as a reason for their encouragement in the time of persecution rather than a principle from which they are to take hope.

In a sentence, we find that in Luke the teaching is in the form of an isolated proverb; in Matthew, it stands as a principle from which certain conclusions are to be drawn while in the Gospel of John it has lost its proverbial independence and has become part of an argument, giving a reason for adopting a certain course of action.

42:-

By this shall all men know
that ye are My disciples if
ye love one another.
John xiii.35

Love your enemies -- that ye
may be the children of your
Father. Mt.v.44,45a.

Love to one's enemies is one of the laws given in the Sermon on the Mount. Following the commandment is the inducement for obedience; namely, that they may be worthy of their calling as God's sons. In Luke, the right of becoming the sons of God is more clearly termed the reward of fulfilling the law.

In the Fourth Gospel, the same thought is expressed in the farewell discourse. Here also Christ refers to it as a new commandment, but it is a commandment of an entirely different character. In the Synoptics it was one of several laws independently proclaimed. In the Gospel of

John, it is a commandment called forth by the attitude of the disciples. Christ has rebuked them for their dispute concerning greatness in His kingdom and has removed one discordant element from their midst - Judas. He then looked forward to the time when He would no longer be with them to ensure peace and, recognising the danger of future discord, He gave them a new commandment. "Love one another." It is no longer a separate, independent law for life, but a law which has been called forth by special circumstances. It is part of a discourse inseparably woven into its argument.

But not only has the truth lost its sharpness and arresting form, but its wording has become more argumentative and persuasive. There is an intimate, pleading note in the Johannine form which is missing from the traditional words. "Little children, a new commandment give I unto you." Secondly the thought is more restricted and more profound. It is now love one to another, within the little group of disciples, and further love patterned after His love for them. "Even as I have loved you, love ye one another." Lastly the appeal is placed upon a higher plane. The motive is not that of a reward, that they may become sons of God, but the other more ethical motive, that men may be convinced of the reality of their faith. "By this

shall men know that ye are My disciples." In the transition, it has changed from a law hurled at a multitude from a mountain top, to a commandment of a Teacher to His disciples in the quiet of an upper room.

43:-

Herein is My Father glorified Let your light so shine that
that ye bear much fruit so men may see your good works
shall ye be My disciples. and glorify your Father --.
John xv.8. Mt.v.16.

In the Sermon on the Mount, Christ had spoken of His disciples as the Light of the World. From their very nature as light they cannot be hidden. They will be marked out from other men. "A light that is set on a hill cannot be hid." Furthermore the very nature of the light will not permit itself to be extinguished. The light must give illumination to all who are in the room. This illumination means nothing else than glorifying God and declaring His character. If they fulfill their office as disciples they must let their light shine; they must reveal to men by their service, the knowledge of God. It is a command given to the disciples that they fulfill the vocation to which they are called and glorify God through their good works.

In the fifteenth chapter of John, the thought is the place of service in the life of a follower of Christ. Failure to render service is punished. The branch that does

not bear fruit is cast out. The service can be rendered only through union with Christ. "Without Me ye can do nothing". It is a means whereby the Father is glorified and His character revealed. "Herein is My Father glorified". And finally it is a sign of discipleship. "So shall ye be My disciples".

Whereas in the Synoptics, the teaching occurred as a command, in the Fourth Gospel, it is part of an elaborate argument on the nature of fruit bearing and its implications for the Christian life. In the Synoptics, it reads, "Let your light shine". In the Fourth Gospel, it is an endeavour to persuade men to let their light shine and to state the method by which it can be accomplished as well as the result of the process.

44:-

Lift up your eyes and look on The harvest truly is plenteous, the fields white unto the harvest -- Lk.x.2(Mt.ix.37.)
vest. John iv.35b.

The statement in the account given by Matthew is called forth by the multitudes crowding around Jesus, fainting, and scattered as sheep having no shepherd. They bring home to Him the greatness of the need. Multitudes of the people are waiting for a revelation of God, and there is a pitiful lack of men who will carry such a revelation to

them. "Truly", He says, "the harvest is plenteous and the labourers few."

In the account given by Luke, the words were spoken to the seventy to impress upon them the urgency of their mission. "Go, for the harvest is great and the labourers few." In both, it is an independent statement of the conditions facing the disciples. It is complete in itself, and carries its own appeal.

In the Fourth Gospel, the thought is found at the close of the incident with the Samaritan woman. Jesus wishes to impress upon His disciples the superiority of His work as seen in the results brought forth. It far surpasses all human standards. "According to your standard," He says, "there must be an interval between the time of planting and the harvest. But in the work which I am accomplishing there is no such interval. The seed time and the harvest are simultaneous. Lift up your eyes and see. I have been teaching but a short time. I have been here in Samaria but a few hours, and already the city is coming out to hear My words. Look on the fields. They are white already to the harvest."

Here the thought is offered as a proof supporting the claim of the superiority of His message and His work. In the transition, the thought has lost its axiomatic character and has become dependent upon the context in which it occurs.

45:-

If ye continue in My word ye Whosoever shall do the will
are My disciples. John viii³¹ of My Father -- the same is
He that is of God heareth My brother -.Mt.xii.50. &
God's words. John viii.47a. par 11's.
If ye love Me keep My com- Blessed are they that hear
mandments. John xiv.15. the word of God and keep it.
If ye keep My commandments Lk.xi.28b;
ye shall abide in My love
John xv.10.

The woman in the crowd caught by the spell of the
Man and the gracious words that came from His lips, pro-
nounced a blessing upon the mother of Jesus. He turned to
her and corrected the statement. "No, that is a false prin-
ciple. Mere relationship does not ensure blessedness. A
more accurate expression of the principle is that only
those who hear and keep the word of God can be called
blessed".

The same thought is expressed by Jesus in reference
to His mother and brethren. Those related to Him feel the
responsibility of the connection and endeavour to guard
Him from the excitement of the crowd. Christ used the in-
cident to assert the true principle of relationship to Him
as the doing of the will of the Father.

We find similar teaching in the eighth chapter of
John. The Jews are claiming that their parentage to Abraham
ensures for them the blessedness of being the children of
God. "No", they are told, "relationship to God is determined

by the hearing and the doing of His words. And since they fail to meet this test, therefore they are not the children of God but of the devil. The thought is developed into an argument to prove that the Jews (in the Johannine sense.) have forfeited their right to be called the children of God.

In the fourteenth chapter, the thought occurs in the teaching upon the sending of the Comforter. Christ shall pray the Father to send another comforter to all who keep His commandments and so show that they love Him. He and the Father will come and make their abode with all who have His commandments and keep them.

We find the thought again in the fifteenth chapter of John. Christ has been speaking to the disciples about abiding in Him as He abides in the Father. This close relationship to Him and to the Father is attained only through hearing and keeping His word. That alone is the condition of remaining in His love. The teaching endeavours to show the disciples the method by which they can abide in Him as the branches abide in the vine.

Whereas in the Synoptics, Christ gave the thought in the form of a proverb, stating the principle of relationship to God, in the Fourth Gospel, it is found, first in a discourse to prove that the Jews have forfeited their right

to be called children of God, second, in a discourse upon the sending of the Holy Spirit, and third, in an argument setting forth the conditions of a close union with Christ and with the Father. Through the transition, the verse has lost its independent character and has become involved in a polemic in which it finds acceptance only as a part of the whole.

46:-

Then Simon Peter answered, And Simon Peter answered, Thou Lord to whom shall we go? art the Christ, the Son of Thou hast the words of eternal life and we believe and the living God. Mt.xvi.13-16. are sure that Thou art the & par'11's. Christ, the Son of the living God. John vi.68,69.

The confession of Peter at Caesarea Philippi is recorded by all four of the Gospels. According to Mark and Matthew, it stands as the turning point in the ministry of Jesus. From that time, the shadow of the cross lengthens across His path. In both of these Gospels it stands as a truth concerning the person of Christ. It is an incident, the incident, in His life and is narrated as such without comment or amplification. At such a place and such a time, Peter gave this confession of faith concerning his Master. In the account given by Luke, this characteristic is even more pronounced. It is not the incident but simply an

incident and there is nothing in his report to indicate that it formed a turning point in the ministry of Jesus. The very form of the confession is altered into a clause, Peter answering, said, the Christ, the Son of God.

But when we read the confession in the Gospel of John, we note a striking change. No longer does it stand as an isolated truth, but arises out of the circumstances preceeding the event. The people have found the teaching of Jesus upon the bread of life, harsh, and many of them have turned back and walk no more with Him. Jesus turns to the twelve and asks if they also will go away. In answer, Peter makes His confession. It is here used as an incident in the life of Christ, but an incident to support the assertion that all did not reject the claims of Christ, but that a few at least understood His mission, as the annointed One of God. In the transition, it has lost its independent character and brief laconic form and is found in a discourse upon the recognition of the divine office of Christ by the men of His time.

There is another change which has occurred through the transition. In both the Synoptics and the Fourth Gospel, it is a confession of Peter concerning the character of Jesus. It is His interpretation of what Christ meant to him. This significance of Christ to Peter, as recorded by Matthew is

His character as the Messiah, the annointed One of Israel. He is Christ, the Son of God. But in the Fourth Gospel, this significance of Christ to Peter is far more complex. He is the author of a divine revelation, bringing life to man. He has the words of eternal life. Moreover, the true significance of Christ is not to be comprehended merely in knowledge of Him but it must also include belief in Him. "We know and believe that Thou art the Christ." It is another example of the change from the elementary to the profound. In the Synoptics it was an expression of faith in Christ. In John it is a reflection upon the character and significance of Christ.

47:-

Jesus Himself testified that And Jesus said a prophet is a prophet hath no honour --. not without honour --.
John iv.44. Mt.xiii.57. & par 11's.

All of the Synoptics give the passage as an assertion by Jesus in the Synagogue at Nazareth. The people are astonished at this carpenter's son, whose mother and brethren are well known, and they doubt the reality of the wisdom and the mighty works which are ascribed to Him. Jesus is not surprised at their ⁱⁿcredulity but sees in it another instance of the proverb that no prophet is accepted in his own country.

In the Gospel of John on the other hand, the verse refers not to Nazareth but to Galilee. Here it is no longer an independent assertion of facts applicable to a given situation, but is brought forward as a reason for Christ's departure from Judea into Galilee.¹ The difference between the Johannine and the Synoptical use of the verse is that, in the Synoptics, the proverb forms the main thought of the passage, namely the rejection of Christ by His own people, while in the Fourth Gospel, the proverb gives the reason for the main thought, namely the departure into Galilee.

48:-

How can ye believe which receive honour of one another alms before men to be seen of and seek not the honour that cometh from God. Mt. vi. 1a. John v. 44.

Jesus gives this statement in the Sermon on the Mount as one of the laws in the kingdom of which He is speaking. It is stated as the principle of alms giving which must govern all who would become citizens of that kingdom.

When we turn to the Gospel of John, we find that it is not given as a principle against which men are warned but as a characteristic of a certain group of men. It is no longer something to be guarded against, but is already

¹. We take the statement in vv. 43, 44 as a resumption of the narrative of vv. 1-3, of the same chapter, which had been interrupted by the account of the Lord's experience in Samaria. That narrative had assigned as the reason for

operative in the life of men. Furthermore it is not simply a characteristic of a group but is a characteristic which accounts for a certain attitude assumed by this group. They cannot believe because they are guilty of that attitude against which He has warned all men who would enter into His service. They are transgressing one of the fundamental laws of the new life into which they are seeking to gain admittance and then wondering why it is that they are unable to enter. In the transition, it has passed from a law of the kingdom to an explanation of the failure of some to enter the kingdom.

49:-

Behold the hour cometh when	All ye shall be offended	--
ye shall be scattered.	for -- I will smite the Shep-	
John xvi.32.	herd and the sheep will be --	
	Mt. xxvi.31.	

Matthew quotes this prophecy of Zechariah as a statement of events which are to happen. The Last Supper is finished; one of the twelve has been dismissed to carry out the details of the betrayal; and the weakness of the eleven is well known to Jesus. Gethsemane and Calvary are ahead, and the prophecy of Zechariah comes to His mind as pathetically applicable to Him and His disciples. He quotes it as a tragic truth concerning the close of His ministry.

His leaving Judea for Galilee, His own over-popularity which threatened a collision with the Pharisees. To avoid it He went to Galilee where as He Himself said there was little danger of being too highly honoured. Cf. M. Dodds in Expos. ~~His Taste On Gos. John~~

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In the Fourth Gospel, it occurs in the closing teaching of Christ to His disciples. He has spoken to them of His death as a return to the Father, and they feel that at last they are beginning to comprehend the meaning of His words. "Now we believe", they say, "that Thou came forth from God." In answer, Christ warns them against over-confidence and speaks of the danger which lies ahead of them. The time will come when they shall be forced to desert Him and shall be scattered like sheep. There is no mention of the shepherd being smitten. The thought is applied not to Christ but to the disciples, in their desertion of their Master and to the tribulation which they shall be called upon to bear.

Jesus warns them against desertion and assures them first, that it does not mean a defeat for Him. Although the sheep are scattered, the shepherd is not smitten. He is not left alone because the Father is with Him. Secondly, He assures them that it is not a defeat for them, for although they shall find tribulation in the world, He has overcome the world and His victory is an earnest of their victory.

The verse has become, in the transition, woven into a discourse upon the desertion of Christ by His disciples, and a refutation of the interpretation of desertion as a defeat of Christ.

50:-

And if any man hear My words For the Son of man is not
and believe not I judge him come to destroy men's lives,
not for I came not to judge but to save them. Lk. ix. 56b.
the world but to save the --

John. xii. 47.

For God sent not His Son ---

John iii. 17.

The national antipathy of the disciples toward Samaritans had been aroused through the hostility of the village against their Master. The sons of Zebedee, voicing the indignation of the twelve, asked for punishment to be meted to the offenders. Christ, turning to them, silenced their outburst and rebuked their anger. "That is not My mission. I am come not to punish those who reject My teaching but to save those who will give ear to it."

In the Gospel of John, the thought occurs in the discourse with Nicodemus. Jesus has spoken of God's gift of His only begotten Son unto the world. If a man will not receive this gift, we are told, Christ does not condemn him, for, in the first place, that is not His office. "God sent not His Son into the world to condemn the world but that the world through Him might be saved". In the second place, it is not necessary for Christ to pass judgment upon such for the man shall condemn himself in his rejection of the light brought by the Son of God. This is the only condemnation needed. Light is come into the world and men

loved darkness rather than light because their deeds were evil.

The teaching occurs again in the closing section of the twelfth chapter of John. Christ makes the claim to be the Light of the world. This is followed by the same argument, showing that Christ will judge no man who refused to receive the revelation which He brings, because He did not come to judge the world, but that the world through Him might be saved. The man condemns himself through his rejection of the words of Christ.

Whereas in the traditional account the statement is an independent assertion of the mission of Christ, in the Gospel of John, it occurs as one of the reasons given to show that the Synoptic stress on the office of Jesus as judge is not correct.

51?-

He that loveth his life shall
lose it and he that hateth
his life in this world shall
keep it unto life eternal.
John xii.25.

He that findeth his life
shall lose it and he that
losseth his life shall find
it. Mt. x. 39. (Lk. xvii. 33.)
Whosoever will save -- will
lose -- for My sake shall
find it. Mt. xvi. 25 & par'ls.

In the closing section of the instruction to the twelve, Matthew includes a group of principles governing their life as missionaries. Among these is the law of

sacrifice."He that findeth his life shall lose it and he that loseth his life shall find it." The same thought is in Luke in the discourse upon the coming of the Son of man, and again it is stated as a sharp proverbial saying. It is one of the principles which shall operate at that time.

The second occurrence of the thought is found in the teaching at Caesarea Philippi. According to Matthew and Mark, the disciples object to the suffering of Jesus, and He replies with a great ethical principle. His suffering is an instance of a universal law of the moral order."Who-soever shall save his life shall lose it and whosoever will lose his life for My sake shall find it." Luke has given the words a slightly different force by the omission of the rebuke to Peter but it still stands as an inevitable law of life.

In the Fourth Gospel, it is also found in reference to the death of Christ, although the circumstances and time of speaking differ. Here it is an explanation of the statement that through His death Christ was glorified. As increase of power through death is the universal law of nature, so is it the universal law of human life.

In the Synoptics it is an independent assertion of truth, applicable in the one instance to the disciples and in the other to the death of Christ. In the Fourth

Gospel, it is a reason showing in what way the death was not a defeat but an entrance into a fuller life with the Father.

52:-

The same came to bear witness	And thou child -- shall go
of the light -- that all	before the face of the Lord
through him might believe.	-- to give knowledge of sal-
John i.7.	vation, to give light to
	them that sit in darkness.--
	Lk.i.76,77.

In the nativity stories of Luke, we find the prophecy of Zacharias concerning the work and life of the Baptist. The priest pictures the work as one giving the knowledge of salvation to His people, declaring unto them the way of God and bringing light to them who are sitting in darkness and in the shadow of death.

In the prologue to the Fourth Gospel, we find the same metaphor used for the work of the Baptist. He is come to bear witness of the Logos, that all through him might believe. We have already seen that the Gospel of John corrects the Lukan report and draws a distinction between giving light and bearing witness to the light. The former office is reserved for Christ alone.

But there is another change from the Lukan account. In the transition the thought has lost its original force of declaring the greatness of the Baptist and has become

a means of answering the Baptist's followers and of exhibiting the greatness of Christ. In order to place the true light in its proper prospective, the lesser light which has born witness to it and has heralded its approach is brought in. The figure is now secondary to support the main thesis, and does not in itself form the main thought of the passage.

53:-

He that loveth Me shall be	Whosoever confesseth Me before
loved of My Father--.	men, him will I confess before
John xiv.21.	My Father. Mt.x.32f.(& par'ls)
If any man serve Me, him	
will My Father honour.	
John xii.26b.	

All three of the Synoptics differ in their assignment of this verse. For Matthew, it stands during the commission to the twelve. In Mark, it is after the confession of Peter at Caesarea Philippi, and in Luke, it is addressed to the crowd. Again, Mark differs slightly in carrying the thought back to the shame which causes the denial. But in all three of the Gospels, it is stated as an independent principle which shall govern the final judgment.

This thought occurs in the Gospel of John in chapter twelve, in the section upon the necessity for the death of Christ. The necessity of sacrifice is applicable not only to Christ but to the disciples. Service for Christ consists

in following after Him. But the service, although difficult will not go unrewarded. It will ensure fellowship with Christ and honour with the Father. "Where He is, there shall His servants be also. If any man serve Him he shall be honoured by the Father."

The thought occurs again in the farewell discourse of Christ. To comfort and encourage them, Christ assures the disciples of His manifestation after His death. The manifestation is dependent upon the keeping of His commandments and abiding in His love. "He that loveth Him shall be loved of the Father and the Father will manifest Himself to Him."

The verse in the Fourth Gospel does not form the main thought in the passage as it does in the Synoptics. In chapter twelve, the theme is following the example of Christ and the teaching upon honour by the Father is introduced as an incentive to this thought. In chapter fourteen, the thought is the keeping of the commandments of Christ and again the incentive is the principle which governs the approbation of the believer by the Father.

54:-

He that believeth on Me
hath everlasting life-
John vi.47.

There is no man that hath for-
saken house or parents --for the
kingdom of God's sake who shall
not receive manifold in this pre-
sent time and in the world to
come life everlasting. Lk.xviii.-
28-30. & par'l's.

In answer to the question of Peter, Christ gives the principle governing the life to which He has called the disciples. The reward which they will receive will far exceed the sacrifice demanded. Luke and Mark, add that the blessing shall begin in the present and continue into the life to come.

We have already considered the method in which this thought of eternal life through Christ is developed in the Fourth Gospel. We would here call attention to another difference between the Johannine and the traditional form. Instead of being the principle governing the reward which shall be given to a follower of Christ, the author of the Fourth Gospel states it as one aspect of the work of Christ. The aim is to declare Christ as the One through Whom this principle is operative. The emphasis has shifted from the eternal life which men receive as a reward to Christ the source of that life. Through the transition the teaching has passed from an independent statement of a principle, true for all time to an argument which shall

persuade men to believe in Christ, and that believing they may have life through His name.

55:-

He that hath the bride is the bridegroom but the friend of the bridegroom which standeth and heareth, rejoiceth greatly because of the bridegroom's voice, this my joy therefore is fulfilled. John iii.29

And Jesus said, Can the children of the bridechamber mourn as long as the bridegroom is with them. Mt. ix.15.

Jesus replied to the objection of the Pharisees to the failure of His disciples to observe the fast days, by placing His teaching upon an higher plane than that of Judaism. His was a Gospel bringing sight to the blind ; strength to the lame; cleansing to the lepers, life to the dead; hope to publicans and sinners. It was the good news of salvation, comparable to the joy of a wedding feast. How could His disciples mourn while the bridegroom was with them?

In the Gospel of John, this picture of the children of the bridechamber rejoicing with the bridegroom occurs in chapter three. Here, also, the bridegroom is identified with Christ, and the argument is that those associated with Him cannot but experience joy. And here, again, the teaching arises out of a dispute concerning purification. But in the transition, the word has passed from an

expression of Jesus to a saying of the Baptist, and is no longer an apology for the joy of the disciples but is an answer to the claims of the Baptist's Party. It tries to show that the Baptist was but a friend of the bridegroom and in the success of the bridegroom could not but find his own joy fulfilled.

56:-

But he that is an hireling Behold I send you forth as seeth the wolf coming and sheep in the midst of wolves. leaveth the sheep. Lk.x.3b.
John x.12.

The passage is placed in Matthew in connection with the sending of the twelve; in Luke with that of the seventy. Both arrangements are probably due to the custom of the writers of grouping the sayings of Jesus. Jesus pictures the disciples as sheep and the people in the cities of Galilee as wolves seeking to do injury.

It is the same picture which we find in John. In chapter ten, the followers of Christ are spoken of as sheep in danger of attack by the wolves. But in the traditional account, the stress was laid upon the danger arising to the disciples, while in the Gospel of John the picture is to set forth the treachery of the false leaders in leaving the sheep to their fate. He is an hireling and not the good shepherd because he seeth the wolf coming and

fleeth. The emphasis has passed from the sheep and the wolves to the character of the shepherd in charge of the flock.

Furthermore, the teaching in the Synoptics is a warning to the disciples, an open statement of the conditions which lie ahead of them, while for the author of the Fourth Gospel it is an argument to establish the right of Christ to call Himself the Good Shepherd, giving His life for the sheep.

57:-

For everyone that doeth evil But if thine eye be evil thy hateth the light neither com- whole body shall be full of eth to the light. John iii.20 darkness. Lk. xi.34.

Of this obscure parable of the eye, no satisfactory exposition has yet been given. It is the choice of the lesser evil which interpretation we will adopt. "The figure and its ethical meaning seem to be mixed up, moral attributes are ascribed to the physical eye which with these still gives light to the body." ¹ All that seems clear is that the evil man is said to be full of darkness, deeper than that which afflicts the blind man, while the man of God is filled with light.

And it is this metaphor of evil as filled with darkness and good as filled with light which is used in the

¹. Expos. Grk. Testa. The Gospel of Matthew; A.B. Bruce.

Fourth Gospel. The argument is to establish the self-condemnation of everyman through his attitude toward Christ. "He that believeth on Him is not condemned but he that believeth not is condemned already." This condemnation is explained by the antithesis of light and darkness. "He who doeth evil is filled with darkness and hates the light just as he who doeth truth loves the light and seeks it." So Christ does not condemn man, but being the Light of the world He repels the evil who dwell in darkness and attracts the good who dwell in light. In the Synoptics, the antithesis is given as a law of the kingdom. "If thou be evil, then darkness shall abide in you." In John it is an argument. Because the evil abide in darkness they can find no appeal in the words of Christ. But in both cases the figure is the same, the antithesis of light and darkness.

58:-

I will not leave you comfortless. John xiv. 18.	Blessed are they that mourn --. Mt. v. 4.
If a man abide not in Me he is cast forth as a branch---. John xv. 6.	Every tree that bringeth not forth good fruit---. Mt. vii. 19.
I am the bread of life he that cometh to-. John vi. 35.	Blessed are they that hunger --. Mt. v. 6.
He that abideth in Me and I in Him the same bringeth forth --. John xv. 5b.	For every tree is known by its own fruit. Lk. vi. 44. (Mt. vii. 16.)

We have considered the relation between these

passages in the preceeding section. We call attention to them here as illustrating the method of transition. All of the passages as they stand in the Synoptics, are independent truths uttered during the Sermon on the Mount. There is no argument to prove their truth. They are facts needing no justification. In the transition to the Gospel of John, they have lost their independence. They are woven into an argument which combines teaching gathered from various parts of the Synoptics. The form of the statement in each case is less sharp, less uncompromising, and more persuasive. The traditional version is a form of speech adapted to a preacher speaking to a multitude in the open and would enable him to hold the attention by the short, abrupt, aphorisms. The Johannine version is a form for quiet reflection; teaching in a small group. The speaker has their interest and he attempts to persuade and convince.^{1.}

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II. Parabolic Teaching in the Synoptics is found in the Fourth Gospel stated as a principle or developed into an argument.

59:-

For the Father judgeth no man and hath given Him authority to execute judgment, for the hour is when all that are in their graves shall come forth they that have done good unto the resurrection of life, they that have done evil unto the resurrection of damnation.
John v.22ff.

Parable of Last Judgment.
When the Son of man shall come in His glory ----- and shall be gathered unto Him all nations, -- he shall separate the one from the other. Then shall the king say, Come -- inherit the kingdom prepared -- then shall He say, Depart from me into everlasting fire - Mt.xxv.31-46.

Parable of Tares (as found in Matthew.)

The Son of man shall send - His angels and they shall gather -- and cast them into the furnace -- Then shall the righteous shine forth as the sun. Mt.xiii.24-30;36-43

Both of these passages from the Synoptics have been disputed. There is apparently little doubt that the picture in chapter twenty-five is a composition of the evangelist, based upon some teaching of Jesus or upon some apocraphal writing. The interpretation of the parable of the tares is not so evidently a work of the evangelist. However, as Weiss has pointed out, it misses the point of the parable. But whether they are entirely the creation of the evangelist or not, it is this thought which we find

recurring in the Gospel of John.

The works of Christ are described as spiritual and physical. Among the physical works is that of passing judgment upon the deeds men have performed. But in the first place, whereas in Matthew these deeds are described minutely, as feeding the hungry, visiting the sick, comforting those in prison; in John, there is simply the statement that they have done good unto the resurrection of life. The same is true with the other side of the picture. In Matthew, the evil for which the men are punished is given in detail, while in John it is expressed in a single sentence. In the second place, Matthew states the reward which is given - inheritance of the kingdom prepared for them, - and the punishment decreed - everlasting fire. (The description of the reward and punishment is given even more in detail in the interpretation of the parable of the tares. To the picture of the everlasting fire is added the wailing and gnashing of teeth, and to the kingdom inherited, is added the shining as the sun in that kingdom.) While in John, this teaching is expressed in a single phrase, the resurrection of life and the resurrection of damnation.

Finally, the teaching has been introduced into an argument upon the work of Christ. The Jews object to His healing upon the Sabbath. They are told first, that Christ

in healing upon the Sabbath only followed the example set by God; (My Father worketh hitherto and I work.) second, that, even though there had been no precedence for the action of Christ, it is not unjustifiable, for He has been given authority from God. This authority covers not only the works of healing but the work of judging and will be vindicated at the Last Judgment.

In the transition, the parabolic-picture language has been reduced to a single sentence and woven into an argument upon the mission of Christ.

60:-

I am come in My Father's name and ye receive Me not --. Parable of the wicked husbandmen. Mt.xxi.33-41.
John v.43.

Jesus adapted and amplified the songs of the vineyard in Isaiah to declare judgment upon Israel for her rejection of His words. She had been entrusted with a vineyard, hedged round about, carefully planted for the bearing of fruit. But she had become engrossed with the honour as keeper and had lost sight of her obligation to bring forth fruit. When the householder sent his servants for an account of their stewardship, she defied them and scoffed at their demands. Then the lord sent the son, heir to the vineyard, but this appeal also was without effect.

She would not recognise the Son coming in His Father's name but cast Him out and slew Him. For this crime the vineyard shall be taken from her and given to a nation bringing forth the fruits thereof.

In the Gospel of John, we find this denunciation of the nation for their rejection of Christ stated not in parabolic form, but developed into an argument, giving the reasons for and proof of the rejection of the Son coming in the name of the Father. They do not receive Him because they have not the love of God in their hearts, and so cannot understand any one who comes in the name of and seeking the honour of God. They are so concerned with the honour of the vineyard which has been given to them that they are only able to understand one who comes in that spirit, seeking his own glory. If another should come in his own name, him would they receive. The proof of the justice of the denunciation is seen in their attitude towards the prophets and founders of their religion. He does not accuse them to the Father but there is one that accuseth them, even Moses in whom they trust. They have rejected the servants. How can they hope to receive the Son coming in the name of the Father. "But if ye believe not his writings, how shall ye believe My words?"

In the traditional account the teaching was stated

in parabolic form as a denunciation against the religious leaders of Israel for their rejection of Christ; while in the Gospel of John it is an argument giving reasons for the rejection and proving the justice of the denunciation.

61:-

Except a corn of wheat fall in-
to the ground it abideth alone
but if it die it bringeth forth
much fruit. John xii.23,24.

Parable of the sower.

Mt.xiii.3-9.

Parable of the mustard
seed.Mt.xiii.31,32 & p'r1.

Parable of the blade, the
ear and the full corn.

Mk.iv.26-29

The seed planted in the ground, springing up and producing fruit, some an hundred fold, some sixty, some thirty fold; or growing into the greatest of herbs and becoming a tree so that the birds of the air come and lodge in the branches thereof; or bringing forth fruit of herself, first the blade and then the ear, after that the full corn in the ear; was a favourite picture with the Master to represent the kingdom which He had come to establish. The phase of truth which He was emphasising may have differed in the several pictures, but in all of them there is the common thought of the seed falling into the ground, dying and then rising into new life.

In the Gospel of John, we find no picture corresponding to this seed sown, to illustrate the growth or spread

of the work of Christ, but the teaching is applied to explain the climax of that work, the sacrifice on Calvary. That final act is compared to the seed falling into the ground and then springing forth into new life and bringing forth much fruit. In the Synoptics, Jesus says, "My kingdom is like to seed sown in the earth". In John, He says, "My death is like to a corn of wheat falling into ground". In the Synoptics, it is to set forth certain aspects of the kingdom. In John, it is to answer certain statements made regarding the death of Christ. In the Synoptics it is teaching upon the kingdom. In John, it is an apologetic for the death of Christ.

62:-

Why do ye not understand My Parable of the sower.
speech? even because ye can- When one heareth the word and
not hear. John viii.43. understand not. Mt. xiii. 3-9.

The parable is meant to teach that among those to whom the word of the kingdom is spoken, there are at least four classes of hearers, corresponding to the four kinds of ground upon which the seed falls. One of these groups is characterised as the way-side hearer. He hears but does not understand the meaning of the message. The fault is in the hard, beaten nature of the ground. Constant tramping has trodden the fertile soil into a beaten foot-path.

Traditions, prejudices, habits have made the mind incapable of receiving the word.

In John, we find this group which did not understand and again they are classed as those who cannot hear. But there has been a change in the transition. First, the teaching is no longer stated in parabolic form but is part of an argument to vindicate the failure of Christ to convince the people. It was not His fault. The cause lay in the moral condition of the people. They were not able to hear. Second, there has been an expansion of the thought. In the traditional teaching there was no mention of the practices which had turned the mind into a beaten foot-path, but in John these are grouped as the lusts of the devil and an utter lack of truth within the mind. Through the transition, the teaching has passed from general, abstract, parabolic form to a didactic, concrete presentation of the truth.

63:-

If I had not come and spoken Parable of the wise and faithful to them they had not sinned full servant.
but now have they no cloak And the servant which knew for their sin. John xv.22. his lord's will and prepared not himself, shall be beaten with many stripes and he that knew not with few. Lk. xii.41-8.

Luke alone gives this teaching on the degrees of

guilt and punishment. It follows as a qualification of the severe measures which have been pronounced against the unfaithful. The punishment shall be tempered with mercy and the guilt shall be determined by the opportunity which has been given. "Unto whomsoever much has been given, of him much shall be required."

In the Gospel of John, this thought has been introduced into an argument which establishes the guilt of the people in rejecting Christ. They have received a revelation from God, therefore according to the rule laid down in the Synoptics, much shall be expected, and the failure to return in measure as they have received is without excuse. They have no cloak for their sin. From an independent truth concerning guilt, expressed in a parable, it has become a norm applied to a group to convict them of their guilt.

64:-

I am the Good Shepherd.
John x.1f.

Parable of the lost sheep.
Lk.xv.3-7.

Jesus' parable of the lost sheep is an apology for His life. The Pharisees had not been able to comprehend His mission as One coming to seek and save that which was lost, and accused Him with being a friend of publicans and sinners. Jesus justifies this aspect of His work by

showing that it is a natural expression of a man's nature to seek for that which he has lost. The shepherd inevitably goes for the sheep that is missing. Even so does the woman search for the coin that is lost, and the father wait for the boy that is lost. This work of searching arises out of love. When the shepherd has found his sheep he carries it home rejoicing, and calleth his friends and neighbours to rejoice with him." In this spirit, Christ says, I am come to seek and to save that which is lost". What is true in the natural life is not less true of the character of the Good Shepherd, the Son of God.

The picture of the shepherd and his sheep is found in the Fourth Gospel as the only instance of a parabolic teaching. But the purpose of the teaching in the Johannine account differs from that of the traditional report. In Luke the purpose was to justify the action of the shepherd in going for the sheep and to set forth the love for the lost which prompted the action. In the Gospel of John, the picture is given to reveal the character of the shepherd, why he is the good shepherd, and in what way he can be identified from the hireling and the thieves who come in shepherd's clothing. In the Synoptics, the thought centred around the sheep who were lost and endeavoured to justify the anxiety of the shepherd for their safety and

the joy which he experienced in their return. In the Gospel of John, the interest has shifted to the shepherd himself and seeks to justify his claim to be called good.

65:-

The wind~~s~~ bloweth where it listeth but thou canst not tell whence it comes, so is everyone that is born of the Spirit. John iii.8. Parable of the seed growing secretly. The kingdom -- is as if a man should cast seed -- and everyone that is born of the seed should spring up and grow he knoweth not how. Mk.iv.26-29.

The parable is peculiar to Mark and follows that of the sower. Christ had spoken of the word as falling on good soil and bringing forth an hundred fold and falling on thorny soil and producing no results. Whether the disciples, struck with the barren results of the work of Christ, had commented discouragingly upon the soil upon which His word was falling and so called forth the teaching, or whether it was an answer of Christ to His own doubts upon the efficacy of His mission, we cannot tell. In either case, it is an appeal for patience and hope. The condition of the ground is no reason for despair or discouragement for it is the very nature of the word to spring up suddenly overnight in the most unexpected places. It is as seed sown which springs up, a man knoweth not how.

The same answer is given to Nicodemus, in the Gospel of John. He is told of the necessity of a new birth of the

Spirit. This new birth is a difficult process. It can come only through God. That which is born of the flesh is fleshly, and that which is born of the Spirit is Spirit. But that need not appal one. The Spirit breathes where He wills that is to say, there is no limitation to His power in individuals, classes and races. He comes suddenly, overnight. Like the wind you cannot control His activity. You cannot tell from whence He has come or whither He is going. It is the same thought which occurs in the Lukan report as a parable.

66:-

Every branch in Me that beareth not fruit he taketh away	Parable of the talents.
John xv.2	Mt.xxv.14-30
If a man abide not in Me he is cast forth as a branch.	Parable of the fig tree.
John xv.6.	Lk.xiii.6-9.
	Parable of pounds.Lk.xix.12f.

We have already considered the historical basis for this figure in chapter II (Page 37.) . In addition to the relation to the Synoptics which we noted in that section, there is the similarity with the parable of the pounds found in Luke. The parable has been disputed as a combination of two separate parables, that of a king and his subjects and the Matthean parable of the talents. However, the combination of the two elements in the parable, that of the king and of the trader, and the amount given to the

servants, can be satisfactorily accounted for by the conditions under which it was spoken and the character of the speaker as well as of the hearers.(1.)

The theme of the parable has been stated as unequal diligence in the use of equal endowments, unequally rewarded. The same thought is in the Johannine figure of the vine. The metaphor of the branches abiding in the vine assumes equal opportunity to each. The branch that brings forth fruit is purged that it may bear more fruit, as the servant who had gained ten pounds was given power over ten cities; and the branch that fails to bear is cut off, as the servant who had hidden the pound in the napkin is condemned. But instead of being expressed in the form of a parable, the teaching is introduced in a discussion upon the nature and implications of discipleship.

67:-

Whosoever committeth sin is Parable of the Virgins.
 the servant of sin and the Mt.xxv.1-13.
 servant abideth not in the Parable of the Last Judgment.
 house forever. John viii.- Mt.xxv.31-46.
 34,35.

The historical basis for the following instances is not as clear as the previous examples. But in view of the method which they have illustrated, we bring forth this added example of a truth which in the Synoptics occurs

1. The Parabolic Teaching of Christ, A.B.Bruce.

in parabolic form and is found in the Gospel of John as a statement. The truth in the passages here cited, does not form the main thought in the parables of the Virgins and the Last Judgment. In the first, the punishment which is accorded to the foolish members of the party is exclusion from the house of the lord. The door is shut, and they are not allowed to enter. The same teaching is in the parable of the Last Judgment. The punishment awarded to the disobedient is banishment from the kingdom. "Depart from Me into everlasting fire."

It is this teaching which we find expressed in the Fourth Gospel as the punishment for sin. The Jews have disputed the claim of Christ to make them free. They are the seed of Abraham and have never been in bondage to any man. Christ points out the error of their statement. Every man who commits sin is the servant of sin, and furthermore, the punishment for that sin is banishment from fellowship with God. He abideth not in the house with the Son. Children of Abraham or not, as long as they continue slaves of sin, they are excluded from the house of the Father. The door is shut to them.

68:-

And if any man hear My words
and believe not I judge him
not -- the word -- shall
judge him. John xii.47.

Parable of the house built
on the sand. Therefore every-
one that heareth these say-
ings of Mine and doeth them
not shall be likened to a
foolish man who built --
Mt.vii.24-27.

This parable which occurs in Matthew and Luke sets forth the characters of men who hear and of men who refuse to hear the words of Christ. The man who hears is a man who takes his life seriously, looking not merely to the present but to the future, digging deeply, as Luke has it for the foundation of his religion. The man, on the other hand, who will not hear, is the type who lives haphazardly making no provision for the morrow and accenting his religion as it may come.

In the Gospel of John, we find this teaching in the argument regarding the mission of Christ. His office is not, primarily, as the Synoptics imply, that of a judge. Christ judgeth no man, for God sent not His son into the world to condemn the world but to save the world. Further, there is no need that He should exercise this function, for every man judges himself. In his reaction to the word of Christ, he reveals his character as choosing well his foundation or as building with no foundation. The thought is not as explicit as in the Synoptics, but the teaching

is the same; the condemnation of a man is to be seen in his reaction to the words of Christ. But note that in the transition there has been a change from hearing and doing the word as the test of the character, to hearing and believing the word. It is another example of the deepening of the thought which we have discussed in the preceeding section.

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From the above parallels we note that proverbs and independent truths in the Synoptics occur in the Fourth Gospel woven into the connection of a dialectic development in which they can come to acceptance only as an incident in the argument, and that parabolic teaching is found reduced to a principle and employed to answer an argument. These arguments are used to justify certain claims of Christ, as His relation to the Father, His offer of Himself as the living bread from heaven; to answer questions concerning the unknown origin of Jesus, his relation to the Baptist and to deny statements which had been made regarding the failure of His mission, and the defeat of His cause on Calvary. The Gospel is an apologetic for the life and teaching of Jesus of Nazareth. But it is an apologetic which has been evolved out of the traditional report of

the teaching of this same Jesus of Nazareth." The history has never been permitted to grow out of the idea. From the freedom with which the historical is made a proof for the higher truth, it does not follow that the last has not in itself, an historical character." The author has merely determined what Jesus would say in defence of His teaching and mission from what He did say.

Chapter Five.

The Character of the Transition.

Conclusions drawn from Chapters two, three and four.

In considering the transition from the Synoptics to the Gospel of John, there has been and is the tendency to look upon the change as something abrupt and decided. It is to be compared with passing from one level to another. On one side are the Synoptics. On the other side is the Fourth Gospel. A gulf lies between them. Furthermore, John is to be judged by the Synoptics. We know that they are historical. If the fourth evangelist agrees with them, he is to be relied upon; if he does not agree, his work is an interesting but a non-historical composition.

This is not just to the writer. The transition is to be considered as a gradual process instead of as an abrupt change. From the comparison of the two versions which we have made in chapters two, three and four, we see that it is more accurately regarded as an inclined plane than

as a step. At one end of the plane we find the Synoptics, at the other end, the Gospel of John. The two are not separated by a gulf but in the first we find the essence and rudiments of the second.

From this examination, moreover, we feel justified in drawing the following picture of the processes by which the Johannine end of the plane was reached. We have done this before in the separate sections which we have discussed but, for clarity, we would gather together the results of the examination before passing to the second part of the paper.

First, the evangelist drew a portrait of Christ. Men knew the kind of life that Jesus of Nazareth had lived, they were familiar with the works which He had performed and the words which He had uttered. They wanted something more. They wanted to know the kind of man He was. Not many eyewitnesses of the life were left and these were confusing in their reports. The disciples painted one picture, the crowd among whom He had done mighty works painted another, the religious leaders of the Jews painted another. Which was one to accept? In answer to this question the fourth evangelist attempted to gather together the words of Jesus into half a dozen pen and ink sketches. He read the traditional account and, in the light of the

teaching of St. Paul and his own religious experience, selected eight pictures, the Good Shepherd, the Bread of Life, the Vine, the Resurrection and the Life, the Door, the Water of Life, the Way, the Truth and the Life, and the Light of the World. He carefully gathered together everything that Jesus had said upon any of these aspects of His life. We have seen in chapter two the nature and the extent of the changes which have taken place in this transition. The portrait of the Johannine Christ which resulted from the process was not a creation of the evangelist. It is the same Jesus which speaks in the two versions. One stresses the life of Jesus of Nazareth, the other emphasis the Christ revealed in that life.

Again, questions arose concerning Christ. Was He equal with God? If so, then was Judaism right in accusing the Christians of holding a polytheistic faith? John turned to the traditional words of Jesus of Nazareth. True, He had not been asked this precise question but had He said anything which had any relation to this problem. The evangelist found a statement by Jesus upon the time of the coming of the Son of man in which He said that no one knows the time of the coming, not even the Son, except the Father. But if no one knows but the Father, then the Father must be greater than the Son. And there was the answer

to the question of the Jews upon the relation of Jesus to God." My Father is greater than I!" True, Jesus never said the exact words but He expressed the truth which is contained within them. From what he knew of His life and character, the evangelist was confident that Jesus would not have hesitated to utter the words, had the occasion demanded.

We have seen in chapter four the extent to which the writer of the Fourth Gospel followed this method and developed an apologetic out of the traditional words of Jesus. We have also seen the manner in which he interpreted the traditional words to bring out their full implications. The point which we would stress is not the character of the Fourth Gospel but its relation to the Synoptics. Men have realised before that the Fourth Gospel presented a portrait of Christ and that it answered contemporary problems which confronted the early Christian Church. But they have not done justice to the method by which the portrait was drawn and the polemic was formulated. They have not appreciated the extent to which the Gospel is grounded in the traditional account and have placed the one beside the other. One might as well attempt to place the tree beside the acorn. They are not the same in structure and appearance. They are the same in essence and in spirit.

Our next problem is to show that this process by which the writer of the Fourth Gospel reached his goal was not a new process. In presenting a portrait of Christ, and in interpreting the traditional teaching he was not breaking new ground. The method by which He worked is the same process which can be traced in the Synoptics. To prove this we will take the two outstanding features of the Fourth Gospel which have been a stumbling block from the earliest date of the Johannine problem, namely the speeches of the Fourth Gospel and its symbolism. We shall endeavour to find the process by which the speeches have been compiled and the method in which symbolism has been used and then shall determine whether we can find any evidences of a similar process and method in the Synoptics.

Chapter Six.
The Method of Transition.

We turn now to the method in which the fourth evangelist accomplished his purpose of interpreting the traditional account of the life and teaching of Jesus Christ. What is the manner in which he has employed the traditional words? What is the extent to which he accepted or rejected the traditional account?

I:- The Speeches of the Fourth Gospel.

Passages which in the Synoptics occur as ^alogia~~on~~ spoken at various times and upon various subjects are found in the Gospel of John gathered into a single discourse and woven into a unified argument.

1:- The Speech of John the Baptist to the Pharisees on the Person and Work of Christ. John 1.19-34.

vv23:-

He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord as said the prophet Esaias.

Mt.iii.3 & par'11's.

For this is He that was spoken of by the prophet -- saying, the voice of one -- in the wilderness. prepare ye the way of the Lord Make His paths straight.

vv.31.

And I knew Him not but that He should be manifest to Israel, therefore am I come baptising with water.

Lk.i.76a,79.

And thou child shalt go before the face of the Lord, to give knowledge of salvation unto His people.

vv.32.

And John bare record saying I saw the Spirit descending from heaven like a dove and it abode upon Him.

Mt.iii.16b & par'11's.

--and lo the heavens--opened-- and He saw the Spirit of God descending like a dove --

vv.33.

And I knew Him not but He that sent Me to baptize with water, the same said---- Upon whom thou shalt see the Spirit descending -- the same is He which baptizeth with the Holy Ghost.

Mt.iii.11b. & par'11's.

I indeed have baptized-with water, but He shall baptize -- with the Holy Ghost.

The traditional report of the ministry of John the Baptist occurs in this speech together with an echo of a prophecy recorded by Luke concerning the work of the Baptist.

2:- The Discourse of Jesus with Nicodemus. John iii.1-21.

v.2:- Mt.xxii.16a. & par'11's.
The same came to Jesus -- and And they sent unto Him -say-
said -- ,Rabbi, we know that ing, Master we know that Thou
thou art a teacher come from art true and teacheest the
God:for no man can do these way of truth.
miracles that thou doest ex-
cept God be with Him.

v.3:- Mt.xviii.3 & par'11's.
Jesus answered and said unto --,verily I say -- except ye
him, Verily -- I say -- except be converted and become as
a man be born again he cannot little children, ye shall
see the kingdom of God. not enter the kingdom--.

v.8:- Mk.iv.26-29.
The wind bloweth where it listeth So is the kingdom -- as if a
eth and thou hearest -- but man should cast seed -- and
canst not tell whence -- or the seed should spring up --
whither -- so is everyone -- he knoweth not how.
born of the Spirit. Lk.xvii.20b21.
The kingdom -- cometh not
with observation --

v.17:- Lk.ix.56.
For God send not His Son in For the Son of man is not --
to the world to condemn the to destroy men's lives but
world but that the world -- to save them.
might be saved.

v.18:- Mk.xvi.16.
He that believeth on Him is He that believeth and is bap-
not condemned but he that be tized shall be saved, but he
lieveth not is condemned al- that believeth not shall be
ready --. condemned.

We have in this single unified passage of John, par-
allels to the following traditional teaching; first, a re-
mark of certain Herodians to Jesus; second teaching upon
the dignity of childhood, which in Matthew answers the
question, who is the greatest in the kingdom and in Mark
and Luke rebukes the disciples for their attitude toward

children; third, teaching upon the secret growth of the kingdom, which in Mark is found in parabolic form and in Luke, in answer to a question regarding the coming of the kingdom; fourth, a statement upon the mission of the Son of man which Luke records as a rebuke to the disciples for their anger against the village of the Samaritans; and fifth, a command, recorded in the closing section of Mark, of Jesus at His ascension.

3:- The Conversation of Jesus with His disciples on the Will of the Father. John iv.31-38.

vv.32-34:-

But He said unto them I have meat to eat that ye know not of --- My meat is to do the will of Him that sent Me and to finish His work.

Mt.iv.4:-

But He answered - Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

v.35:-

Say not, ye, there are yet four months -- Lift up your eyes and look on the fields for they are white already to the harvest.

Mt.ix.37 (Lk.x.2.)

The harvest truly is plenteous but the labourers are few --.

vv.37-38.

And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour; other men laboured - ye have entered into their -

Mt.xxv.24 (Lk.xix.21.)

Then he -- said, Lord thou art an hard man, reaping where thou has not sown and gathering where thou hast not strawed.

The traditional answer of Jesus to the temptation to

employ the miraculous in the establishment of His kingdom is combined in this discourse, with a statement made by Christ upon the spiritual famine among the people. In addition we have a possible echo of teaching which occurs in Matthew in the parable of the eight talents, and in Luke, in the parable of the ten talents.

4:- The Discourse of Jesus to the Jews on the Relation of the Father and the Son. Johny. 17-47.

v.20. Mt.xi.27.
For the Father loveth the All things are delivered unto
Son and sheweth Him all---- Me of My Father.
that Himself doeth.

v.23:- Lk.x.16b & par'11's.
That all men should honour and he that despiseth Me de-
the Spn even as they honour spiseth Him that sent Me.
the Father. He that honour
eth not the Son, honoureth
not the Father.

v.25:- Mt.xi.4-5.
Verily,-- the hour is com- Go shew John -- the dead are
ing and now is when the raised--.
dead shall hear the voice
of God and they that hear
shall live.

v.28,29:- Mt.xxv.31-46.
for the hour is coming, in When the Son of man shall come
which all that are in the in His glory -- and before Him
graves shall hear-and shall shall be brought all nations -
come forth, they that have and these shall go away into
done good unto the resur- everlasting punishment but the
rection of life and they righteous into life everlasting
that have done evil unto
the resurrection of damna-
tion.

v.30:-

I can of mine own self do nothing -- I seek not My own will but the will of the Father which --. Mt.xxvi.39 & par'11's. Nevertheless not as I will but as Thou wilt.

vv.46,47:-

For had ye believed Moses and He said, If they hear not ye would have believed Me Moses and the prophets neither for he wrote of Me. will they be persuaded though For if ye believe not his one rose from the dead. -- how shall ye believe My words? Lk.xvi.31.

The parallels to this discourse are found first, in a peculiar Johannine prayer of Jesus recorded by Matthew and Luke; second, in teaching which Matthew employs to bring out the dignity of the mission of the twelve, Luke to bring out the dignity of the work of the seventy, and Mark to introduce a lesson on humility; third, in the answer of Jesus to the disciples of John the Baptist; fourth, in the apocalyptic teaching given by Matthew; fifth, in a prayer of Jesus in the Garden of Gethsemane, and sixth, in a parable of Lazarus of Dives, recorded only by Luke.

5:- The Discourse of Jesus to the Jews on the Bread of Life. John vi.26-47.

v.27:-

Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son, shall give unto you. Mt.vi.20,21.(Lk.xii.33.) Lay not up for yourselves meat treasures upon earth where moth and rust -- but lay up treasures in heaven.

v.35:- Mt.v.6 (Lk.vi.21.)
 I am the bread of life: he Blessed are they that hunger
 that cometh to Me shall never and thirst -- for they shall
 hunger: and he that believeth be filled.
 on Me shall never thirst.

v.39:- Mt. xviii.14 (& par'11's.)
 And this is the Father's will Even so it is not the will
 -- that of all which He hath of your Father -- that one
 given Me I should lose noth- of these little ones should
 ing--. perish.

v.42:- Mt.xiii.54-55 & par'11's.
 And they said, is not this they said, whence hath this
 the son of Joseph, whose father man this wisdom -- Is not
 er and mother we know -- ? this the carpenter's son? Is
 not His mother called Mary?

v.47:- Mt.xix.29 & par'11's.
 Verily-- he that believeth on And everyone that hath for-
 Me hath everlasting life ---. saken -- for My name's sake
 shall inherit everlasting --.

Parallels to two independent logia^a from the Sermon
 on the Mount and to an assertion by Jesus on the dignity
 of childhood, are found in this section, together with
 echoes of the remarks passed by the people of Nazareth re-
 garding Jesus, and of the answer given to Peter assuring
 him of a reward for the sacrifice made in the service of
 Christ.

6:- The Discourse of Christ to the Jews on the Good
 Shepherd John x.1-18.

v.15:- Mt. xi.27 (Lk.x.22.)
 As the Father knoweth Me even -- neither knoweth any man
 so know I the Father -- . the Father save the Son.

v.16:- Mt.viii.11.
And other sheep I have which -many shall come from the
are not of this fold,them al- east and the west and shall
so must I bring and -- there sit down with Abraham and
shall be one fold and one --. Isaac -- in the kingdom - .

v.18:- Mt. xxvi. 53.
No man taketh it from Me but Thinkest thou that I cannot
I lay it down of Myself. I now pray to My Father and He
have power to lay it down shall presently give Me more
and I have power to take it than twelve legions -- .
again -- .

We have in this section the following echoes of tra-
ditional teaching, first,the Johannine prayer recorded by
Matthew and Luke, second, a statement by Christ on the un-
iversal character of His mission, called forth by the
faith of the centurian, and third, the rebuke to Peter in
the Garden on the night of the arrest.

7:- The Discourse of Jesus on His Death. John xii.23-27.

v.25,26a. Mt.xvi.25 & par'11s.
He that loveth his life shall For whosoever will save his
lose it and he that hateth life shall lose it: and who-
his life in this world shall soever will lose his life
keep it unto life eternal. for My sake shall find it.

v.26a:- Mt.xvi.24.
If any man serve Me let him If any man will come after
follow Me. Me let him deny himself and
take up his cross and follow
Me.

v.27:- Mt.xxvi.38,39. & par'11's.
Now is My soul troubled and My soul is exceeding sorrow-
what shall I say? Father de- ful even unto death -- If it
liver Me from this hour -- . be possible -- nevertheless-.
Lk.xii.50
But I have a baptism to be
baptized with; and how am I
straitened till it be accom-
plished.

The Synoptical teaching upon the necessity of a cross in every life, is given both as a rebuke to Peter and as part of the commission to the twelve. Combined with this teaching, we find in John, the echo of the agony in the Garden.

8:- Jesus words regarding Himself and His relation to the Father. John xii.44-50.

v.44:- Mt,x.40b. & par'11's.
 Jesus cried --He that believ- He that receiveth Me receiv-
 eth on Me believeth not on Me eth Him that sent Me.
 but one Him that sent Me.

v.46:- Mt.iv.16.
 I am come a light unto the The people which say in dark
 world that whosoever believ- ness saw a great light and
 eth on Me should not abide in to them which sat in the
 darkness. shadow of death light is --.
 Lk.ii.32.
 A light to lighten the Gen-
 tiles and the glory -- .

In this section, traditional teaching of Jesus upon the dignity of service toward him is combined with a striking paraphrase of prophecies concerning Christ which are recorded in Matthew and Luke.

9:- Part of the Farewell Discourse. John xiii.12-22.

v.16:- Mt.x.24 (Lk.vi.40.)
 Verily -- the servant is not The disciple is not above his
 greater than his lord, he- master nor the servant above
 ther he that issent greater his lord.
 than he that sent him.

v.17:- Lk.xi.28.
If ye know these things happy are ye if ye do them. Blessed are they that hear the word of God and keep it.

v.20:- Mt.x.40b.& par'11's.
Verily, he that receiveth Him that receiveth you re-
whomsoever I send receiveth Me and he that re-
Me and He that receiveth Me ceiveth Me receiveth Him
receiveth Him that sent Me. that sent Me.

v.21:- Mt.xxvi.21.(Mk.xiv.18.)
Verily, I say unto you that And as they did eat, He said
one of you shall betray Me. verily I say unto you that
one of you shall betray Me.

In this speech we have an independent truth placed by Matthew in the commission to the twelve; by Luke in the Sermon on the Mount, joined with a teaching which Matthew employs to bring out the dignity of the mission of the twelve and Luke, to establish the dignity of the work of the seventy and Mark to teach a lesson on humility. With these two passages, we find an echo of the words of Jesus to the woman who pronounced a blessing upon His mother. Finally, we have a striking word parallel with a verse in the traditional report of the Last Supper.

10:-Part of the Farewell Discourse. John xiv.1-31.

v.2:- Mt.xxv.34b.
In My Father's house are many Inherit the kingdom prepar-
mansions- I go to prepare a ed for you --.
place for you-.

v.6b:- Mt.xi.27.(Lk.x.22.)
and no man cometh unto the No man knoweth - the Father
Father but by Me. - but - he to whom the Son
will reveal Him.

vv.12-14:-

Mt.xxi.21-22.

Verily -- he that believeth on Me the things that I do shall he do also and great-er works--shall he do and whatsoever ye shall ask in My Father's name that will I do that the Father may be glorified - if ye shall ask anything- I will do it.

Verily - if ye have faith and doubt not ye shall do this-and also if ye shall say to this mountain - Be thou removed -it shall be done and all things whatsoever ye shall ask in prayer believing ye shall receive.

v.18:-

Mt.xxviii.20.

I will not leave you comfortless, I will come to you.

Lo, I am with you alway, even unto the end of the world.

v.21a:-

Lk.vi.46.

He that hath My commandment and keepeth them he it is that loveth Me.

And why call ye Me Lord and do not the things which I say.

v.21b:-

Mt.x.32.

He that loveth Me shall be loved of My Father and I will love him - .

Whosoever shall confess Me before men I will confess him before My Father - .

v.31b:-

Mt.xxvi.46a. (Mk.xiv.42.)

Arise, let us go hence - .

Rise, let us be going.

We have here the following traditional teaching, first an echo of the parable of the sheep and the goats, recorded by Matthew; second an echo of the Johannine prayer of Matthew and Luke, which we have noted before; third, a variation of the teaching on prayer which Matthew connects with the withered fig tree; fourth, an echo of the promise of Christ to the disciples as He left them for the last time; fifth, an echo of the Sermon on the Mount as given by Luke; sixth a variation of the teaching found in

Matthew in the commission to the twelve; and seventh, a word parallel to an utterance of Christ at the Last Supper.

11:- Part of the Farewell Discourse. John xv.1-27.

v.2a:- Mt.iii.10b.(Lk.iii.9b.)
Every branch in Me that bear- therefore every tree which
eth not fruit he taketh away. bringeth not forth good
fruit is hewn down.

v.2b:- Mt.xxv.29.(Lk.xix.12-27.)
and every branch that bear- For unto everyone that hath
eth fruit he purgeth it that shall be given, and he shall
it may bring forth more fruit.have abundance.

v.7:- Mt.xvii.20 & par'11's.
If ye abide in Me and My If ye have faith as a grain
words abide in you ye shall of mustard seed ye shall say
ask what ye will and it shall - unto this mountain- and
be done - . nothing shall be impossible.

v.8:- Mt.v.16.
Herein is My Father glorified Let your light so shine be-
that ye bear much fruit so fore men that they may see
shall ye be My disciples. your good works and glorify
your Father -- .
Lk.xi.28.

v.10a:-
If ye keep My commandments ye Blessed are they that hear
shall abide in My love. the word of God and keep it.

v.14:- Mt.xii.50 & par'11's.
Ye are My friends if ye do For whosoever shall do the
whatsoever I command you. will of My Father-is My bro-
ther - .

v.16:- Mt.iii.8.
but I have chosen you - that Bring forth fruits meet for
ye should go and bring forth repentance.
fruit and that your fruit Mt.vii.7.(Lk.xi.9.)
should remain that whatsoever Ask and it shall be given -.
ye ask - of the Father - He
may give it you.

v.18:-

If the world hate you ye know
that it hated Me before it
hated you.

Mt.x.25.

It is enough for the disciple
that he be as his master -if
they have called the master-
Beelzebub how much more shall
they call them of - .

v.20:-

Remember - the servant is not
greater than his lord - .

Lk.vi.40.(Mt.x.24.)

The disciple is not above his
master.

v.23:-

He that hateth Me hateth
Father also.

Lk.x.16B.

My he that despiseth Me despis-
eth Him that sent Me.

v.24:-

If I had not done among them
the works that none other man
did they had not sinned, but in Tyre
now have they both seen and-
repented long ago - .

Mt.xi.21-24. (Lk.x.13-15.)

Woe unto thee for if the
mighty works which were--done
they would have re-
pent long ago - .

In this discourse we have the following traditional teaching. First, there is an echo of the teaching of John the Baptist on the necessity of fruits worthy of repentance and of parabolic teaching in Luke. Second, there is an echo of parabolic teaching in the parable of the talents or pounds. Third, a variation of the teaching on prayer occurs. Fourth, there is an echo of the teaching found in the Sermon on the Mount, as reported by Matthew and Luke. Fifth, there is an echo of the answer of Christ to the woman who pronounced a blessing upon the mother of Jesus. Sixth, there is a variation of the answer of Jesus to those who attempted to press their claims of blood relationship to Christ. Seventh, there is an echo of the Synoptic teaching upon the

command to pray. Eighth, there is a variation of the instructions given to the twelve, as reported by Matthew. Ninth, there are two parallels to an independent teaching of the Sermon on the Mount. And tenth, there is a variation of the condemnation against the cities wherein most of His mighty works were done.

The most exhaustive study of the speeches of the Fourth Gospel is the discussion in Dr. Drummond's book. He answers the critics who complain that the short pungent speeches of the Synoptics are incompatible with the long discourses of the Gospel of John¹ by showing the comparative length of the speeches in the two accounts. From this he argues that there is no difference between the construction of the Johannine speeches and the traditional words of Jesus. With due respect to the scholarly work of Dr. Drummond, we cannot but feel that he has missed the point of the argument.

In the first place, the speeches in the Synoptics are made longer by the method of the writers to group the words of Jesus. (for example, Dr. Drummond counts as a single speech, the Sermon on the Mount.) and the speeches of the Fourth Gospel are shortened by the dialogue method of development. In the second place, as we have seen in

1. Dr. Drummond gives the following table.

Verses not exceeding 3								
Verses exceeding 3	but not exceeding	10						
Verses	"	10	"	"	"	20	"	8
								3

Mt. 111 John 96.
Mt. 16; John 20

Restore last line
2.

command to pray. Eighth, there is a variation of the instructions given to the twelve, as reported by Matthew. Ninth, there are two parallels to an independent teaching of the Sermon on the Mount. And tenth, there is a variation of the condemnation against the cities wherein most of His mighty works were done.

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"	"	20	"	"	"	"	"

Historic East End

chapter three, one of the distinctive characteristics of the speeches of the Synoptics is the aphoristic statement of proverbs and independent truths, while in the Fourth Gospel, it is the argumentative, involved exposition of an apologetic for mooted questions in the life and teaching of Jesus Christ. The Jesus of the two accounts does not speak in the same manner. Although, as we have noted that does not mean that it is not the same Jesus Who stands behind the two traditions.

Lastly in this section, we have seen that another difference between the speeches of the two accounts, is that the Johannine report is far more artificial in construction than the Synoptical. But, although it is an artificial arrangement by the Fourth evangelist, it is an artificial arrangement of the traditional words of Jesus. Although the speeches have been worked over into the manner of thinking peculiar to the evangelist, yet this freedom of treatment does not go so far as to destroy the given individual background. The representation does not endeavour to reproduce the historical expressions, but rather to bring to light what is the deeper significance of the words of Jesus and the manner in which He revealed Himself through the total collection. The writer realised that the words of Jesus do not belong to time or place

but are the expression of eternal truth.^{1.}

Lastly, although they may not be the exact words of Jesus, as we have seen in chapter three and four, they are an interpretation of or an apologetic for those words. Christ was always speaking these things to his listening soul and what matter if the writer had not heard these precise words in Palestine when they came to him straight out of the heart of the beloved.^{2.} As Dr. Denney has finely expressed it, they are the word not the words of Jesus.

1. Denney, *Jesus and the Gospels*.
2. Drummond, *The Fourth Gospel*.

II. The Symbolism of the Fourth Gospel.

Symbolical illustrations have been developed out of historical incidents or statements in the Synoptics.

Before passing to the examples under this hypothesis, we would give a foreword upon the use of symbolism and allegory by the author of the Fourth Gospel. The raising of Lazarus and the miracle of the wedding feast at Cana have been the centre of controversy since the time of Strauss. ^{or Salmon?} Sanday said that the first incident was the one thing which convinced him that the Fourth Gospel was not historical in the sense that the Synoptics are historical. He could not conceive, if the miracle occurred and occupied a place as central as it does in John, how the Synoptic writers could have omitted it. The miracle at Cana may not present so many difficulties, but it is directly contrary to the principles used by Christ in His employment of the miraculous. Interpret these as historical, and the difficulties which they raise cannot be overlooked.

On the other hand, interpret them as allegorical and one is accused of reflecting upon the honesty of the writer, of going against the internal evidence offered by the Gospel. (Where the author has wished the incident to be construed symbolically he has openly stated that fact, as

in 11.21 & x.15.^{1.}) of militating against the value of the Gospel and of reducing it to a pretty story.

The first objection would be valid were we to consider the Gospel as an historical biography of Christ. But if the facts have supported our hypothesis then there is no reason to expect that honesty would demand that the author refrain from the use of allegory or symbolism save where he clearly designates his intention to use the same. If he felt justified in gathering traditional material into a single discourse, in universalising or spiritualising the traditional teaching, in employing it in a new context; he would also feel justified in clothing it in symbolism and developing it into allegory.

In answer to the second objection that the author would have indicated the fact if he had wished the incidents to be interpreted symbolically, there are two answers. First, there might have been no necessity to do this. His hearers would have recognised his purpose through gesture, tone of voice or the circumstances of speaking. Second, it is not true that the author always indicates where and when he is employing symbolism. Dr. Drummond has pointed out the use of the numbers three and seven in the Gospel. The number of times which these occur cannot be accounted for by chance.

^{1.} Cf. Dr. Dodds in the Expos. Grk. Testa. On John.

Yet, although these numbers do speak of the presence of the symbolical, they just as emphatically speak of the secondary character of the symbolism. It is striking that the numbers should be used so many times and yet in no way obtrude themselves upon the reader. It is only by careful investigation that they are revealed. It shows clearly that the symbolism is not a conscious artifice to hide or distort the truth. The writer thought in pictures and used the symbolical unconsciously, never permitting it to break the unity or the freshness of his work.

The third objection, that it militates against the worth of the Gospel making it little more than an ingenious tale is not so easily answered at this time. But one answer will certainly be found in determining whether there is any historical basis for the symbols and allegories which are found in the Gospel and if possible to ascertain the method in which they have been developed out of the historical tradition. It is this problem which we will endeavour to answer in the examples given under this hypothesis. Having examined the method in which the evangelist has employed symbolism we shall compare it with the method in which the Synoptic writers have employed it. From this comparison we shall estimate the historical value of the symbolical elements in the Gospel of John.

1:-

The Marriage at Cana^{of} Galilee. John ii.1-11.

Compare the teaching on New Wine in Old Bottles.
Matthew ix.14-17.

All three of the Gospels record this teaching of Jesus which arose out of the dispute concerning the failure of the disciples to observe the customary fast days. There is some difference between the reports concerning the time and occasion of the incident, but our interest here is not with the question of the Pharisees, but with the answer of Jesus to that question.

It is the same in all three of the Gospels. The failure of His disciples to keep the fast is not to be explained by hostility or indifference to the established religion, but by the higher type of religion which they have discovered. It is a type of religion which can only be adequately compared to a wedding feast."The mere suggestion of the name for the disciples explains all. Paranymphe, friends of the bridegroom."

Jesus develops this teaching on the higher type of religion upon which His disciples have entered, by comparing His teaching to new wine which cannot be put into old bottles, and thereby implies that the teaching of the Pharisees is like that of old wine which can be put

into old bottles. Luke adds to the incident a plea for conservatism in religion. "No man also having drunk old wine, straightway desireth new for he saith the old is better."

Is it not this very teaching that is found in the account of the wedding feast at Cana? The ministry of Jesus is compared to a wedding feast, in which Jesus and His disciples are the principle actors. They are not the paronyms but they are certainly the friends of the bridegroom for as Dr. Dod^ds points out, the words show that the mother of Jesus was on terms of intimacy with the family of the bridegroom. And as in the Synoptics, so here the teaching of Judaism is compared with the old wine, while that of Christ is compared with new wine. And lastly, we find a striking parallel to the statement in Luke of the preference for wine that is old to wine that is new. In Luke the preference is stated as a fact to explain conservatism in religion; in John the preference is stated as a fact which though usually true does not apply to the teaching of Jesus.

The traditional teaching is clothed in the same metaphor of the wedding feast and of new wine contrasted with old which we find in the account of the miracle at Cana. In the traditional account the purpose is to establish the teaching of Christ on a higher plane than Judaism;

in the Gospel of John, the purpose is to show that one influence of Christ upon religion is to raise it to a higher plane. He changes the tasteless water of Judaism into the sweet wine of Christianity.

2:- The washing of the feet of the disciples at the Last Supper. John xiii.1-20.

He riseth from supper and laid aside His garments and girded Himself. vv. 4-5. Blessed are those servants whom the lord shall find watching-- he shall gird Himself. vv. 4-5. Know ye what I have done, Ye call Me Master --- If I then --have washed --ye ought also to wash one another's -.v.12f. Verily the servant is not greater than his lord neither he that is sent than he that sent Him.v.16. Blessed are those servants whom the lord shall find watching-- he shall gird himself and make them sit down and come forth and serve them.Lk.xii.37 And there was also a strife among them which of them should be accounted -great- est and He said,-he that is greatest -let him be as the younger-but I amamong you as one that serveth. Lk.xxii.24-27. & par'11's.

Luke alone reports the beatitude of Jesus upon fidelity in the service of the kingdom. The joy of finding men with lamps burning and loins girded shall 'inverse the relation of master and servants. The lord shall gird himself and come forth and serve them".

The same picture of the lord girding himself, coming forth and serving his disciples is found in the teaching arising out of the dispute of the followers won who shall be the greatest in the kingdom of heaven. Mark and Matthew

make the sons of Zebedee with their mother, the cause of the dispute, and close the teaching with a comparison by Christ of His mission with that of a servant. "For the Son of man came not to be ministered unto but to minister." Luke omits the request of James and John and has the teaching arise from a dispute of the disciples at the Last Supper. Jesus rebukes His followers by pointing out that He, the admittedly greater, had assumed the position of the lesser by becoming the serving man.

A similar teaching occurs in Matthew ten, twenty-four, with the parallel in Luke six, forty. "The disciple is not above his master nor the servant above his lord". Apart from these explicit statements, the entire life and teaching of Christ was constantly emphasising, he that is greatest is he that doth serve.

This traditional teaching upon service has usually been connected with the feet washing in the Gospel of John. Can we go further and find in the two not merely a similarity of thought, but can we find in the one the genesis of the other? In the first place, if such an incident occurred at the Last Supper is it not striking that all three of the Synoptics give no mention of it? Could the disciples with their oriental traditions ever forget such a scene? The astonishment of Peter reveals clearly the

impression which such an act would have produced upon everyone present. "Lord dost Thou wash my feet? Thou shall never wash my feet." And John might well have added, 'likewise also said all the disciples! Even more striking is the omission when Luke includes in his account the teaching upon humility. He gives us the picture of Christ taking the part of the serving man and yet does not indicate the manner in which the teaching was carried out.

Secondly, the incident follows the same principles of transition which we have already noted. We have seen examples where traditional truth has been gathered into a single discourse or sentence. In the Synoptics, this teaching is scattered throughout the record, and in John it is found in a single illustration. In Luke, we find the picture of the lord girding himself and serving his disciples and in John, we are told that Jesus laid aside His garments and girded Himself and served His disciples. This is the same method of transition which we noted in section one. Truths spoken in the Synoptics, about Christ or referring to the followers of Christ occur in John applied directly to Christ. The Synoptics say, He is the shepherd, John says, I am the shepherd. The Synoptics state, Ye are the light of the world. John states, I am the light of the world. Even the change from serving at a table to washing

the feet is not without parallel. The bags which wax not old change to the meat that perisheth not; the crucified Jesus to the glorified Christ.

Following this method of transition we would expect to find this difference between the two. In the Synoptics Jesus says that the lord girdeth himself and cometh forth and serveth his servants. In the Gospel of John, He says, I am that lord who doth gird myself and come forth and serve my disciples. And following the method of heightening the truth of the Synoptics in order to make it more telling, in John, Jesus adds, 'not only do I serve, but I pour water into a basin and wash the feet of my disciples and wipe them with the towel wherewith I am girded.'

3:- The Post-resurrection Appearance to the Disciples,

at the Sea of Tiberias. John.xxi.1-14.

After these things Jesus sheweth Himself again to the disciples-- There were-Simon,-and Thomas-and Nathaneal-and the sons of Zebedee and two other disciples. Simon said-I go afishing-and they went forth-and that night they caught nothing- They cast therefore and now they were not able to draw it for the multitude of fishes-. Now when -Peter heard that it was the Lord he girt his - coat- and cast himself into the -sea. As soon -as they were-to land - they saw a fire-and fish laid--

He stood by the lake of Genesaret-He said to Simon,Launch out-and Simon answered-We have toiled all night and have taken nothing- (And so was also James - John the sons of Zebedee) And when they had done - they enclosed a great multitude of fishes- When Simon-saw it he fell at Jesus knees.Lk.v.1-11.

Wendt has called attention to the similarity between the account in the twenty-first chapter of John and the incident recorded in the fifth chapter of Luke. The story of the miraculous draught, he says, forms a doublet to Luke five, one through nine. In the Fourth Gospel we are told that Simon Peter, James, and John go fishing, toil all night and catch nothing. The next morning, they are commanded by Jesus to lower the net. They obey and are not able to draw it for the multitude of fishes. Simon Peter is greatly stirred by this display of the miraculous and rushes to the side of his Master. The incident closes with a commission given to Peter.

The same incident is given by Luke in the call of Peter. The frame of the story is the same, the variations occurring only in details and in the context. Furthermore the additions in details and setting which we find in the Fourth Gospel are reminiscences of other traditional incidents. Peter gathering his cloak around him and casting himself into the sea recalls the similar action of Peter at the command of Christ in the incident recorded in Matthew fourteen, twenty-eight through thirty-three, with the parallel in Mark. The meal of the fish and the bread prepared for the men on bringing the fish to the shore, suggests another feeding by the lake with loaves and fishes.

Regardless of the interpretation which we place upon the incident or upon the appendix of which it forms a part, the incident gives us another instance which discloses striking similarities with historical events, which according to the traditional account occurred under entirely different circumstances. It may or may not be a coincidence but it cannot be ignored.

4:-

The paralytic at Bethzatha.
John v.1-9.

The man sick with palsy.
Mk.ii.1-12 & par 11's.

The man born blind
John ix.1-7.

The healing of Bartemus.
Mk.x.46-51.

In view of the former parallels we add the above as illustrating the same process although with not nearly so great clearness.¹ In reference to the first incident, the paralytic at Bethzatha, Professor Bacon says that it is an excellent example of the free combination of material in Mark with the discourses in the Fourth Gospel in order to bring out their doctrinal values. He also compares Bartemus and the man born blind and the rich young ruler and Nicodemus.

We cannot follow Professor Bacon in all that he says. At times he is carried away by his theory. We quote him as an example of the extreme position taken concerning

1. We have omitted reference to the account of the Raising of Lazarus. We do not regard it as a symbolical illustration developed out of one of the resurrection miracles of the Synoptics but as an apologetic use of historical incident. It

the use of Synoptical material by the writer of the Fourth Gospel. In opposition to Professor Bacon we find Wendt denying any connection between the man born blind and the healing of Bartemus. He denies all historicity of the incident in the Fourth Gospel.

Both of these men have been actuated by the same feeling, namely that the narratives in the Fourth Gospel cannot be supported as strictly historical. They have been convinced that the writer employs incidents to set forth a truth and not to record an event. Before turning to the first three Gospels to ascertain whether the Synoptical evangelists practised the same method of using symbolism to teach a truth, we would add a note on the word parallels between the Synoptic and the Johannine versions. From these examples we will see how small a part they play in determining the nature of the transition from the one version to the other.

is of the same character as the account of the healing of the man at the pool of Bethzatha and the man born blind. It is not a symbolical illustration developed out of historical material but historical material coloured with symbolism. Subsequent editorial changes make any isolation of the original story practically impossible. For further reference see Page 204.

I:- Passages which are in the Synoptics occur in the Gospel of John with the same teaching and application but with a different context.

1:-

Then answered the Jews and said unto Him, what sign shewest Thou unto us, seeing that thou doest these things. John ii.18. And when He was come into the temple, the chief priests and elders, - said, By what authority doest Thou these things? Who gave - this authority? Mt. xxi.23.

2:-

Jesus - said - Destroy this temple and in three days I will raise it up. John ii.19. and said, This fellow said I am able to destroy the temple - and to build it in three days. Mt. xxvi.61.

3:-

And needed not that any should testify of man: for He knew what was in man. John ii.25. And Jesus knowing their thoughts. Mt. ix.4a.

4:-

The same came to Jesus - and said - Rabbi we know that Thou art a teacher come from God. John iii.2 And they sent - their disciples - saying, Master we know that Thou art true and teachest the way of God. Mt. xxi.16a.

5:-

They said therefore unto Him What sign shewest Thou then that we may see and believe Thee? What dost Thou work? John vi.30. And when He was come into the temple the - priests - elders said By what authority doest Thou these --. Mt. xxi.23.

6:-

And they said, Is not this Jesus - Whose father and mother we know John vi.42 And when He was - into His - country He taught them in - so much that they - said Whence hath this man this wisdom and - mighty works? Is not this - carpenter's son. Is not His mother - Mary? Mt. xiii.54

7:-

The people answered and said But when the Pharisees heard
Thou hast a devil-.John vii- -they said, This fellow doth -
20. cast out devils-by-the prince
of-devils.Mt.xii.24

8:-

The officers answered Never the people were astonished at
man spake like this man. His doctrine for He taught
Johnvii.46. them as having authority and
not as -.Mt.vii.28,29.

9:-

Henceforth I call you not And I say unto you My friends
servants,-but I have called Lk.xii.4a.
you friends - .John xv.15.

10:-

Jesus answered - I spoke op- I sat daily with you teaching
only to the world,I ever in the temple and ye laid no
taught in the synagogue and hold upon Me.Mt.xxvi.55b.
in the temple-and in secret
have I said nothing.
John xviii.20.

II:- Passages in which there has occurred no change in the
transition from the Synoptic to the Johannine Version.

11:-

He that cometh after Me is I indeed baptize you -- water
prefered before Me forHe was unto repentance,but He that
before Me.John.i.15b. cometh after me is mightier
John answered-I baptize you than I, whose shoe latchets
with water:but there stand- I am not worthy to bear: He
eth one-He it is Who coming shall baptize you with the
after me is prefered before Holy Ghost and with fire.
me, Whose - latchet I am not Mt.iii.11 & par'11s.
worthy to unloose.John i.26f
After me cometh a man which
is-before me.John i.30b.
He that sent me to baptize
with water,-said-Upon whom
thou shall see the Spirit -
the same - baptizeth with
the Holy Ghost.John i.33.

12:-

And this is the record --when But when he saw many of the
 the Jews sent priests -- from Pharisees and Saducees come
 Jerusalem to ask him, Who art to his baptism-.Mt.iii.7a.
 thou? And as the people were in
 And he confessed-I am not the expectation, and all men mus-
 Christ.And they asked- art ed-of John, whether He were
 thou Elias?John i.19-21. the Christ or not-.Lk.iii.15
 And they which were sent were And he shall go before Him
 of the Pharisees.John i.24. in the spirit and power of
 Elias.Lk.i.17a.

13:-

He said I am the voice of one For this is he that was spok-
 crying in the wilderness,Make en by the prophet Esaias,say-
 straight the way of the Lord ing, The voice of one crying
 as saith the prophet Esaias. in the wilderness, prepare
 John i.23. ye the way of the Lord, make
 His paths straight.Mt.iii.3.

14:-

These things were done in And were baptized of him in
 Bathabara, beyond Jordon, Jordon-.Mt.iii.6.
 where John was baptizing.
 John i.28.

15:-

And John bare record, saying And- coming up out of the wa-
 I saw the Spirit - like a dove ter, he saw the heavens op-
 and it abode upon Him. And I ened and the Spirit like a
 saw and bare record that this dove-upon Him.And there came
 is the Son of God. a voice-saying,Thou art My
 John i.32 -34. beloved Son in Whom I am --.
 Mk.i.10 & par 11's.

16:-

And he brought him to Jesus Blessed art thou Simon, Bar-
 And when Jesus beheld him He jona - .Mt.xvi.17a.
 said Thou art Simon, the son And Simon He surnamed Peter.
 of Jonas, thou shalt be call Mk.iii.16.
 ed Cephas.John i.42.

17:-

After this He went down to Capernaum, He and His mother and His brethren, and His disciples: and they continued there many days. John ii. 12.

And leaving Nazareth, He dwelt in Capernaum - .
Mt. iv. 13a.

18:-

And when even was come His disciples went down unto the sea. John vi. 16.
And it was now dark and Jesus was not come to them. John vi 17b.
But He said unto them, It is I be not afraid. John vi. 20.

And when He had sent the multitude away, he went to pray - and when even was come He was there alone. Mt. xiv. 23.
Be of good cheer, it is I be not afraid. Mt. xiv. 27b.

19:-

Then said Jesus, Let her alone, against the day of My burying hath she kept this For the poor always ye have with you: but Me ye have not always. John xii. 7, 8;

For ye have the poor always with you, but Me ye have not always.
For in that she hath poured this ointment - she did it for My burial. Mt. xxvi. 11, 12.

20:-

Fear not daughter of Zion, behold thy King cometh sitting on an ass's colt. John xii. 15

Tell ye the daughter of Zion behold thy King cometh unto thee meek and sitting on an ass and a colt - .
Mt. xxi. 5.

21:-

And supper being ended the devil having now put into the heart of Judas Iscariot Simon's son, to betray Him. John xiii. 2.

Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. Lk. xxii. 3.

22:-

When Jesus had thus said, He was troubled - and said - one of you shall betray Me. John xiii. 21.

And as they did eat, He said - one of you shall betray Me. Mt. xxvi. 21.

23:-

Peter said unto Him Lord, why cannot I follow Thee now? I will lay down My life for Thy sake. John xiii.37. And he said, -Lord I am ready to go with Thee, both into prison and to death. Lk.xxii:33.

24:-

Arise let us go hence. John xiv.31b. Rise let us be going. Mt.xxvi.46a.

25:-

When Jesus had spoken these words, He went forth with His disciples over the brook, Cedron, where there was a garden into the which He entered, --- John xviii.1. And when they had sung an hymn they went out into the Mount of Olives. Mt.xxvi.30.

26:-

Pilate therefore, said unto Him, Art Thou a King, then? Jesus answered, Thou sayest--- John xviii.37a. And Jesus stood before the governour and the governour asked Him - Art Thou the King of the Jews? And Jesus said - Thou sayest. Mt.xxvii.11.

Chapter Seven

The Test of the Transition.

"The Church has a heavy burden placed upon her in the suspicions cast against the Fourth Gospel. The consequences are far reaching because the distinctly Johannine elements which the suspicion declares non-genuine are nothing else than the testimony of Jesus as He Who comes out of God and lives in God".¹ But what are we to include in 'suspicions cast against the Fourth Gospel'. There was a time when men boldly drew a line through the criticism of the Gospel, placing on one side all which ^{was} accepted as historical and accurate, the record of the life and teaching of the Johannine Christ, and placing on the other side all which in any degree cast a doubt upon the literal inspiration of the words of the fourth evangelist. Any attempt to show a subsequent arrangement of the text was regarded as militating against the historicity and

1. Das Alte Testament bei Johannes; August Hermann Franke.

genuine character of the Gospel. And today, although men are begining to accept some degree of revision or redaction in the literary form, there is still the impression that the issue is for or against the historicity of the account. If men can prove that artificial arrangement is present, that symbolism and poetic license are evident, then the historicity of the Fourth Gospel will have to be given up. The distinctly Johannine elements which testify that Jesus is One Who comes out of God and lives in God with all that they have meant and do mean for the Christian faith will be made little more than a pretty story which served a purpose but which must now be discarded. Men are convinced that the term historical, excludes all artificial arrangement, symbolism and poetic license..

This argument is false. The fourth evangelist is not the first nor the only one to employ symbolism, freedom of interpretation and artificial arrangement in the presentation of his message. In adopting these means he is employing principles followed not only by the Synoptic writers but by the Master Himself. Furthermore, he is employing principles which we readily grant to every man who has a truth to proclaim.

We have seen from chapter six that one method of the transition is grouping the traditional words of Jesus

which had been spoken at various times and upon various subjects, into a single discourse and weaving them into a unified argument.

But artificial arrangement is clearly present in the Gospels of Matthew, Mark and Luke. No one feels for an instant that it in any way militates against the historical value of the words of Jesus that Matthew gathered them into the Sermon on the Mount while Luke gave the same teaching in a different context. A mere collection of the sayings of Jesus had been made in the Logia, but the evangelists felt that they were inadequate. No one cavils with them because they grouped the traditional words into the form of a Gospel. "Indeed the more one follows the whole course of the evangelistic Christian success so far as they concern collecting of words, the more it appears that these words generally were looked upon as material which was continually subject to completion and authorization through the apostolic recollections."¹ Surely the fourth evangelist is entitled to the same freedom as the other writers of his time.

We have seen that another method of the transition is the development of symbolical illustrations out of historical incidents or statements recorded by the Synoptics. But recall the method of the Master Himself in the one

¹. Jesus and the Gospels Prof. Denney.

admittedly auto-biographical section in the Synoptic record, the account of the temptation in the wilderness. Are there no symbolical elements in that account? Are we to believe that the devil in person appeared to Jesus and tempted Him to take stones and turn them into bread? Do we believe that Jesus was taken to the top of the temple and tempted to cast Himself down from the pinnacle during a feast? Did He require to be transported to some mountain in order that He might see the kingdoms of the world spread before Him? Or are we to look at these incidents as portraying in a symbolical fashion the great issues which Christ faced at the entrance of His public ministry? Do we not feel that the development of a symbolical illustration out of the historical incident gives us an insight into the self-consciousness of Christ which pages of psychological analysis of the mind of Jesus could never have done?

The same use of symbolism is apparent in the Gospel of Matthew. Is it only a co-incidence that Matthew includes in his genealogical tables the three women, three foreigners, that he records the visit of the wise men, also foreigners, that he selects the parables of the judgment of the nations? Is there no attempt here to portray the Jesus of Nazareth as the Messiah of all, drawing unto Him-

self the worship of all nations, coming in judgment upon all nations?

Has not Luke followed the same method in his account of the crucifixion? Do we not recognise here an attempt to portray by symbolism something which could not have been portrayed in any other way? Attempt to give the meaning of that cross on Calvary by faithfully recording the details; the three crosses on a hill outside the city wall, the clear blue sky of Palestine, the vivid green of the olive trees. Pages of argument could never have done it. But in a dozen words we find the truth indelibly stamped on the mind. Here was a deed so awful that the sun hid her face in shame, a deed so terrible that the earth shuddered and the graves gave forth their dead, a deed so significant that the veil of the temple was rent and from henceforth all men might enter the holy of holies. We read these things and accept the truth they present without hesitation. We never for a moment cavil because of the symbolism employed in presenting the picture. Every man consciously or not pays homage to the power of this symbolism. Turn to his bible and the long prosaic arguments of Paul on the atonement offered by Christ are not worn half as much as the vivid picture language of the Gospels.

We have seen that one characteristic of the

transition is the universalising, spiritualising and deepening of the traditional words of Jesus. But, again we find the same practice employed by Jesus Himself. Professor Glover in his Jesus of History, has shown the extent ^{to} which Jesus used exaggeration in order to drive home the truth. "Ye Pharisees, ye strain at a gnat and swallow a camel". "It is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of heaven." "If a man hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be My disciple". Christ never hesitated to cast the truth which He wished to present in the form most suitable to bring conviction to the hearers. We recognise at once the preacher's license and are grateful for the mind that can teach in such a vivid manner.

Furthermore, we grant the same license to every man who is endeavouring to present a truth. We give the painter freedom in portraying his characters. Michael Angelo in his Holy Family disregards the national aspect in presenting the mother and child. Murillo's Madonnas are Spaniards, Van Dyke's are Northerners. We give the same license to a Dante, a Milton, a Browning. We recognise that they are uttering truths in a line that we have been struggling to express for years.

You beat into rhythm, you tell;
What we felt only.

Clearly we cannot exclude from the term historical everything that is artificial in arrangement, that is symbolical or that betrays a poetic license. On the other hand we pity a mind that does so limit the term and can see no beauty in picture language, but must measure truth with a two foot rule. The Master Himself did not hesitate to clothe His teaching in symbolism and to employ a preacher's license; the first evangelists felt no scruples in grouping the words which they recorded or in using a picture to express an argument. The fourth evangelist is no innovator in employing the same methods. And furthermore the extent to which he has adopted these methods is no indication of the historical worth of his Gospel.

We have another test for the historical value of any work, namely its presentation of the Truth. If the truth has not been obscured, twisted, or sacrificed, but has been deepened and enriched through the effort then we accept it gladly. It is this test and this test alone which we have any right to apply to the Gospel of John. What is the gain which has resulted from his endeavour to interpret the traditional account of the life and teaching of Jesus of Nazareth? It is this question which we shall attempt to answer in the next chapter.

Chapter Eight.

The Result of the Transition. The Loss and The Gain.

In order to fairly estimate the historical worth of the Gospel of John, we must ascertain the loss as well as the gain which resulted from this endeavour to give an interpretation and not a narrative of a life. His purpose placed definite restrictions upon his work. He was forced to select certain aspects of the life and to omit others. It was inevitable that this would mean a certain loss in his work. We will determine just what this loss has been and then attempt to see whether there has been a gain commensurate with the loss entailed.

The Loss resulting from the Transition.

I:- There is a repetition of thought.

It is a transition from the Synoptic teaching, abounding in parables and rich in material, to the Johannine teaching which plays upon one or two great themes. The result is a repetition, at times an almost wearying monotony of thought. Dr. Moffat has shown this in the following table taken from his Introduction to the New Testament.

Chapter iv.

Jesus refers the Samaritan woman to the water of eternal life.

She refers to the ancestral well from which her fathers drank.

But the true water of life comes from Jesus.

She asks for it.

The food of Jesus is obedience to the will of the Father.

Chapter ix.

Questions of the disciples.

Divine object in disease

Need of work during the day

Chapter vi.

Jesus refers the Jews to the heavenly bread of life

They refer to the manna which their fathers had eaten.

But the true bread of life is Jesus Himself.

They ask for it.

The object of Jesus is to execute the will of the Father.

Chapter xi.

Questions of the disciples.

Divine object in sickness.

Need of work during the day.

In addition to these signs of repetition we have noted the following.

We speak that we do know and What He hath seen and heard
testify that we have seen, that He testifieth.
John.iii.11 John iii.31.

He that cometh from above is I am from above: ye are of the
above all, he that is of the world. I am not of this world.
earth is earthy and speaketh John viii.23.
of the earth; he that com-
eth from above is above all.

The Father loveth the Son For the Father loveth the Son
and hath given all things in and sheweth Him all things
to His hand. John iii 35 that Himself doeth. John v.20.

My Father worketh hitherto I can do nothing of Myself
and I work. The Son can do but as the Father hath taught
nothing of Himself but what Me I speak these things.
He seeth the Father do; for John viii.28.
whatsoever the things He do-
eth, these doeth the Son
likewise. John v.17.

My doctrine is not mine but I am not come down from heav-
Him that sent Me. John vii.16 en to do My own will but the
will of Him that sent Me.
John vi.38.

He that seeketh His glory I am come not of Myself, but
that sent Him, the same is He that sent Me is true. John-
true and no unrighteousness vii.28.
is in Him. John vii.18. I seek not My own glory.
John viii.50.

I am not alone: But I and the Yet I am not alone because the
Father that sent Me. Father is with Me and He that
John viii.14 & 16. sent Me is with Me: the Father
hath not left Me alone.
John xvi.32.

I have not spoken of Myself As the Father taught Me I
but the Father which sent Me speak these things. John viii.
gave Me a commandment what 28.
I should speak; whatsoever I I speak that which I have seen
speak therefore even as the with My Father. John viii.58
Father said unto Me so I He that is of God speaketh
speak. John xi.40-50. the words of God. John iii.34.

If we regard the Fourth Gospel as a Gospel in the same sense as the Synoptics, these repetitions are puzzling. Why, in the course of transition from the one tradition to the other has there been such an impoverishment of thought? But, if we look at the Fourth Gospel as a series of interpretations, we find that the impoverishment was inevitable.

In the first group of parallels noted by Dr. Moffat, we find from the outline of interpretations which we have given in chapter one that the repetition is to be expected. In chapter four, the author is discussing the contrast between the teaching of Jesus and Judaism and in chapter six he is considering the relation between the two. The theme is the same in both. In the second parallel, chapters nine and eleven, the similarity is not so apparent. But may that not be due to the changes by the reviser? Does this not throw some light upon the original teaching of the Lazarus story? In the first parallel, the repetition was due to the similarity of the theme. May not the repetition here be from the same cause? In chapter nine, the author takes one of the healing cures of Jesus and from it shows the hostility of the Pharisees. Does he attempt to do the same in chapter eleven? Is he taking one of the resurrection miracles recorded in the Synoptics, and from

it showing the cause of the tragic development of the hostility of the rulers?

The interpretations do not pretend to give all that is in the older tradition but they select from that material what will interpret their message. Further, in his work, the author has been guided by one dominant aim. He states a problem which arises out of the action or of a claim of Christ as portrayed in the older tradition, and he attempts to so justify this action or claim of Christ, that men may be convinced and believe in Him. Whether he is considering the problem of His relation to the Baptist, His attitude toward the Sabbath, His rejection of the Messianic office, His hostility towards the religious leaders or whether he is discussing the problem of His personality, His influence upon religion, His character or His death; the method which he follows is the same. He attempts to justify the attitude of Christ in that situation. And for the author of the Fourth Gospel, there is only one way of justifying the action of Christ, and that is through His relationship to the Father.

In chapter three, verse eleven, Nicodemus doubts. And the answer is that Jesus speaks with authority and testifies of things that He has seen. The Baptist party doubts the superiority of Christ and the same answer is given

to them."He speaks with authority and what He hath seen and hath heard that He testifieth."(iii.11.)

In three, thirty-one, we are told that there can be no comparison between Christ and the Baptist, for the Baptist is of the earth and Christ is from above. Later, in eight, twenty-three, in answer to the objection to the interpretation of His death as a return to the Father, this is repeated. Jesus' death can be nothing other than a return to the Father, for He is not of this world but is from above.

The same thought is in another form, when in answer to the Baptist party, the writer asserts the superiority of Christ by pointing to Him as God's plenipotentiary. (iii-35.) Again, in five, twenty-nine, Christ's attitude towards the Sabbath is justified because He has the right to legislate for the Sabbath, since He is God's plenipotentiary.

The attitude towards the Sabbath is further justified by showing that Christ but carries on the work of the Father. (v.17.) The same answer is given to justify His right to speak of His death as a return to the Father. It is not His claim but the Father's. (viii.28.)

In answer to the objection against His claims we are told that there is no need for their justification, for the claims are not Christ's but the Father's. (vii.16.) The same

answer is repeated in reference to the Messianic problem. The justification of the rejection of the Messianic office and of His offer of Himself as the bread of life does not depend upon the extent to which He succeeded in inducing men to forsake the Messianic dream and accept His offer. The justification lies in the fact that it is not only His rejection of the Messianic dream and His offer of Himself as the bread of life, but that it is also God's. (vi.38.)

In seven, eighteen, the justification of the attitude of Christ toward the Sabbath is to be found in the character of Christ. He does not seek His own glory but the glory of God. The same answer is given in eight, fifty. His arraignment of the Jews does not lay Him open to the charge of being possessed of a devil or of being dis-loyal to God for it is not His own glory that He is seeking but the glory of the Father.

Enough has been said to show that the writer's aim was to justify the action of Jesus in relation to the various problems that confronted the early Church, through His unique relation toward the Father and to play upon this theme in as many variations as possible, not hesitating to repeat his thought if necessary. In a transition of this nature, that is a transition from an account covering the entire life of Christ to one interpreting certain

aspects of that life and justifying those aspects by one great theme, repetitions will be inevitable. They need not be explained away, and apologised for; nor need they militate against the message set forth. They are a necessary element in a transition of this nature.

II:- There is an indifference towards Chronology and Topography.

It is a transition from a Gospel which purports to be a biography (in the sense in which any work could be considered a biography in those days.) to a Gospel which is a series of interpretations in which time and place of events play but a very secondary part. There can be no gradual development of the Messianic consciousness and late announcement of the office because the problem starts with the Messiah and seeks to interpret Him. There is no intention to alter the time of the cleansing of the temple. The place in which it is found is determined by the interpretation which it gives to the work of Christ. The same holds with the centre of interest about Jerusalem, and the prominence of the Judaic ministry. It is not to discredit the Galillean ministry but Jerusalem is the most natural point from which to interpret the life of a

Jewish Messiah.

When we pass to the changes made in the events and in the chronology of the closing days of the life of Jesus we find the problem more complex. Some correction of the Synoptic account does appear to be present. But it is significant that very plausible cases have been made for showing that the contradiction is not so great as it appears. The symbolical element must also be considered in this connection. Finally, the alterations which are necessitated in a transition to a series of interpretations, together with the successive redactions and revisions, make it impossible to dogmatise as to the extent to which the author aims to correct the Synoptic account.

III:- There is a loss in the picture of God.

"Jesus had the most joyous conception of God which any man has ever conceived"¹. Since Jesus lived, God has been a nearer and dearer creature. The whole teaching is exquisitely set forth in the story of the Prodigal Son, which is rather the story of the loving heavenly Father, Whose substance has been wasted in riotous living, Whose name has been dragged in the mire, but Who daily scans the horizon for the first sign of the return of His son. But

1. Prof. T.R.Glover. The Jesus of History.

this conception of God would never have been known if we had been forced to depend upon the teaching of the Johannine Christ. In the abstract, mystical teaching upon union with the Father, and upon the will of Father, we miss the fresh intimate touch which is in the Synoptics. Instead of the Father of the prodigal son, we have the Father of the Lord Jesus Christ.

IV:- There is a loss in the portrait of Christ.

The friend of publicans and sinners; the Son of man healing the sick, giving speech to the dumb, sight to the blind, raising the dead; the charming gracious white-robed figure moving across the hillsides of Galilee has been lost. It is true that the Johannine Christ is human. He experiences hunger, weariness, and joy. He is bound by human limitations even as the Jesus of Nazareth. And yet there is a loss of continuity in the transition from the narrative to the disconnected interpretations. The figure does not move naturally and easily, but comes and goes, spasmodically. The movement resembles the action of the lantern slides rather than of the cinema. This gives a sense of unreality, of supernaturalness to the figure. Men are drawn to the Jesus of Nazareth by what He is, to the Johannine Christ by what He says.

V:- There is an impoverishment of Material.

It is a transition from a tradition which contains that astounding group of miracles in the Synoptics to a Gospel containing six. But again if the author is consistent there is no reason to expect anything different. He has set out to interpret Jesus Christ with special attention to contemporary problems, and to do this he selects his material from the Synoptic tradition. From the miracles mentioned in the older tradition, he finds six which serve his purpose. The nobleman's son exhibits, the meaning of belief in Jesus. The feeding of the five thousand brings out Jesus' attitude towards the Messianic idea. The healing of the man at the pool of Bethzatha, answers objections about Christ's relation to the Sabbath. The man born blind shows His relations with the religious leaders. Two other miracles, the miracle at Cana, and the raising of Lazarus may be from a source peculiar to the evangelist or they may be illustrations developed out of Synoptic material. In either case they follow the same principle as the others of illustrating an aspect of the life of Christ.

There is a loss in the ethical teaching. The great ethical principles laid down in the Sermon on the Mount have shrunk in precision and in power. Practically the

only ethical command is that the disciples love one another, and even that command is woven into an argument upon the need of union with Christ and is changed from a command to a means of attaining unto that union. It is more of a command 'to cling to Him than to love one another.'

There is also a loss of the rich parabolic teaching, of the account of the Temptation, the Nativity stories, of Gethsamene, and the Transfiguration. In a transition from a life of Christ to an interpretation of that life something of the freshness of a disinterested observer must be sacrificed. The sooner we face this fact the better it will be for an appreciation of the Fourth Gospel.

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Too often there has been an effort to explain away these omissions by stating that the author purposefully omitted them for fear of offending the Greeks, or of weakening the force of His message; as though the writer had said to himself, "What must I omit from the traditional account if I am not to offend my hearers?" It was not a problem of what am I to omit, so much as, what am I to select in order to convince my hearers. Having selected his material, he omitted the rest not because he was afraid to use it, but because it was irrelevant to his purpose. Some may contend that there is very little difference

between the two attitudes. I grant that it is only a question of emphasis. But it is a question which makes considerable difference in our conception of the honesty of the author. It means that we will either consider him cleverly pruning the story of Christ, culling out all that might offend the Gentile world, or that we will consider him as reverently attempting to interpret the story, fully aware that in the process something must be lost, yet fully convinced that his work is divinely inspired and as such must yield a compensating gain. In the next section we will examine his work to see whether he was justified in thus sacrificing elements in the transition in order that he might make progress in other elements. What is the gain from his method of transition?

We have seen that had Christianity been entirely dependent upon the Fourth Gospel for her portrait of Christ and the account of His teaching, her faith would have been greatly impoverished. But it is just as true that if she had been entirely dependent upon the Synoptical record her loss would have been equally great. The Fourth Gospel is more than another Gospel. It is a development out of and an advance upon the traditional account. There has been a distinct gain to the Christian faith out of this attempt of the fourth evangelist to reinterpret the life of Jesus Christ.

I:- There is a gain for the age in which it was written, in the attitude towards the philosophical and religious systems popular at that time.

1:- There is a gain in the answer of the Fourth Gospel to Gnosticism.

Gnosticism was an atmosphere rather than a definite school. For this reason, we find no condemnation of a Gnostic heresy in the Gospel of John. On the other hand it was not a Christian atmosphere and contained much fantastic teaching that would have been harmful to the Christian Church. It was a distinct gain to her faith to have a

Gospel which either directly repudiated or passed over in silence these fantastic forms. As Dr. Scott has pointed out there is a disappearance of the hierarchy of spiritual agencies, which could be traced in the angels of the Synoptics. There is an avoidance of the Gnostic catch words. There is no hint that the God of the Old Testament is lower than the God of the New Testament. The Divine Sonship is God-given and not inherent. The opposition is too vague to be called a polemic against Gnosticism but it is a distinct gain in its endeavour to win back to the Christian faith some of the more speculative minds in the Church.

2:- There is a gain in the appeal of the Fourth Gospel to Stoicism.

There was much to offend the Stoic mind in the picture of Jesus as presented by the Synoptic Gospels. The stronger appeal which would be made by the Johannine Christ has long been recognised. The absence of the temptation and the agony in the Garden, the substitution of the word glorify for crucify, the stress on and the heightening of the miraculous, the omniscience ascribed to Jesus and His absolute self-determination, have been pointed out.

In addition, there was a gain in the teaching upon the meaning of the term Son of God. The Stoics considered all men as co-substantial with God and so sons of God. John denied this, and insisted that Jesus alone could claim that title and only through His power could men become children of God. In place of the Stoic sonship gained through an act of will, we have the Johannine teaching of sonship as an act of the Spirit.

3:- There is a gain in the development of the Logos conception.

The dependence of the writer of the Fourth Gospel upon Philo and Greek thought for his Logos doctrine is not considered to be as great today as it was formerly thought to be. Men are beginning to realise that it was but one of the influences bearing upon the fourth evangelist and that it worked indirectly rather than directly. At the most it affected the phraseology rather than the actual content of the Gospel.

But there is another side to the question. The Fourth Gospel is not only independent of the Logos doctrine, but it is a distinct gain upon the Logos doctrine. It will be granted that at the time of the writing of the Gospel the popular and prevalent manner of conceiving of the relation

between God and man was in terms of the Logos philosophy. The Johannine teaching set forth a new conception of that relation. It is as though the writer said, "All that you say about the Logos is true of Jesus Christ. And not only is He all that the Logos is, but He is more. Your Logos is impersonal. At the very most it is the world soul. The Jesus, Whom I proclaim is a person, Who appeared as a man and tabernacled among us. In the second place your philosophy teaches that matter is essentially and inherently evil thus making a dualistic world, while Jesus through His incarnation, teaches that matter is permeated with the divine. This makes the life eternal not something distinct from but a continuation of this life in the world to come. Again the function of the Logos is to create the world, while the office of Jesus Christ is not only to create but also to redeem the world. Lastly, your Logos is little more than a second God, while Jesus is very God. In short, the Logos is in reality invented to disconnect man and God while Jesus' office is to draw them together in an indissoluble union."

We grant that the fourth evangelist is not thus specific in his polemic against the Logos teaching, but to a reader of his day, it meant a distinct gain to present Jesus in terms of this Logos ^{with} of which they were so

familiar and at the same time present Him as more than the Logos.

II:- There is a gain in the development of certain aspects of the teaching of Jesus.

1:- There is a gain in the interpretation of the eschatological teaching of the Synoptics.

We have already seen the method by which the bizarre Judaic features of the eschatological teaching of the Synoptics is wanting in the Fourth Gospel. The Synoptics looked forward to a spectacular, catastrophic event when the wicked would be destroyed and Christ would come in regal splendour to receive the righteous into His kingdom. It was a decided gain when the fourth evangelist brushed aside these accretions and revealed the spiritual truth within the pictures. In the first place, if he had not done so the Christian faith would have survived with difficulty; for the promised day did not dawn, the wicked continued to flourish and the righteous were sorely persecuted. And even if faith could have survived it would have been in danger of becoming one sided. With the attention centred upon the future, the present would have been in danger of neglect. Moreover, the missionary power of Christianity would have been greatly curtailed. The apocalyptic colours

would have appeared fantastic to a non-Judaic reader.

In the light of the teaching of St. Paul, on the Risen Lord, the fourth evangelist re-interpreted these apocalyptic pictures. The coming Messiah was to be found in the Risen Christ. The longed for kingdom was realised in the work of His Spirit among men. It was a real gain when the writer so changed the realization of the kingdom which Christ was to inaugurate from something remote to something which was already in operation; from something to be hoped for, to something to be enjoyed. It is true that we find this thought of the kingdom as being present in germ, within the traditional teaching. But it does not receive its full significance; it is overshadowed by the larger teaching of the coming of the Son of man in the clouds of glory.

There was also a gain when the writer re-interpreted the judgment of the world by Christ. First, he insisted that, important as such a work might be, it was not, as the Synoptics, had implied the primary work. "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." Second, he brought the office out of the future into the present. There was, it is true, a loss in the ethical aspect of the judgment, but there was a decided gain in linking this office closely

with the present life and in making it dependent upon a man's attitude toward Christ; in changing it from an external, future condemnation passed by Christ, to a personal, present judgment passed by the man himself. "And if any man hear My words and believe not, I judge him not, for I came not to judge the world but to save the world. He that rejecteth Me and receiveth not My words hath one that judgeth him, the word that I have spoken the same shall judge him in the last day".

2:- There is a gain in the interpretation of sin.

The gain which the fourth evangelist made in the teaching upon sin was more apparent to the men of his day than to our own time. He did not sacrifice any of the ethical force of Christ's teaching on sin. He did not hesitate to oppose the Hellenic doctrine that sin is merely ignorance or that it is due to physical influences of the body. He insisted that it is a positive moral culpability. But instead of making sin something sensuous and demonical, it is spiritual pride and deceit. It is an evil principle within. To the Gentile, the Synoptic representation would have had little reality, whereas the Johannine representation would have carried conviction.

3:- There is a gain in the interpretation of Miracles, of the meaning of salvation, and in the definition of the terms, 'faith and belief'.

In addition to the above, we would add as secondary the following gains made by the Fourth Gospel.

a) The interpretation of the miracles.

"John aimed to correct the idea that the miracles of Jesus were like feats of strolling Jewish exorcists. The more cultured in the church viewed the popular delusion about evil spirits as the cause of disease with skepticism approximating that of the recognised Greek medical authorities of the time. John makes the healing ministry one of purification and of life. His message of redemption the song of a wedding feast."¹

b) The meaning of salvation.

In the traditional account salvation meant a change of moral nature brought about by Christ. In the Gospel of John it is a new birth; a passing from a lower to a higher state of being. Instead of repentance, faith predominates as a condition for the realization of this salvation. It is an exchange of the Jewish theocratic idea of salvation for the more mystical one used by Jesus Himself.

¹. Prof. Bacon. The Fourth Gospel in Research and Debate.

c) The definition of the term faith and belief.

In the traditional account faith means 'trust in and surrender to God'. In the Gospel of John it is narrowed to acceptance of given dogmas. But it is not mere intellectual assent so much as a 'summing up in an intellectual judgment of a previous religious experience.'

The fourth evangelist also brings out the distinction between the various stages of belief. In the account of the healing of the nobleman's son, he teaches three stages in its growth. First there is a belief which is based upon the signs which Christ performed. Second there is belief in the word of Jesus and last, there is belief in Jesus Christ Himself.

III:- There is a gain in the interpretation of the mission and character of Jesus Christ.

I:- There is a gain in the interpretation of the life of Christ.

The earliest account of the life of Christ was concerned merely with stating the facts. The writer had a story to tell and his words tumbled over each other in his eagerness to present his material. Without any attempt to connect the life with anything that had gone before, he

plunged straightway into his story. By the close of the first chapter, Jesus had been announced by the Baptist, had spent forty days in the wilderness, had chosen three of his twelve, had astonished the people by His preaching; had cured the sick and cast out devils insomuch that his fame had spread abroad throughout all the region round about, until He could no more openly enter into the city but was without in desert places and they came to Him from every quarter. The main interest of the author was to set down in topical form a record of this marvellous life of teaching and healing. In this life God spoke to men and the wonder of His revelation left no room for reflection upon the relation of this life to other revelations of the divine.

The further that men were able to stand from the life however, the more clearly did they see it in its right perspective. The first attempt to set forth the full significance of the life of Christ forms the second stage in the writing of the New Testament. Matthew saw in this revelation the fulfillment of the hopes and prophecies of Israel and he traced the life back to the founder of that race. Luke saw the revelation as one transcending the Jewish nation and he gave to the life a world wide setting.

The third stage came with St. Paul. He saw the

revelation as not merely the fulfillment of the hopes of Israel, nor of mankind, but the fulfillment of the redemptive purpose of God. This redemptive purpose was to reconcile the world unto Himself through the death of His Son and for this end did Christ come into the world. This was indeed an advance upon the previous interpretations of the life of Christ, but unfortunately there was a danger within such an interpretation which the apostle, great as he was, was not able to avoid. In centreing his attention upon the redemptive purpose of Christ as seen in the atoning sacrifice on Calvary, he failed to do justice to the life itself. The life became merely a necessary stage leading up to the sacrifice. Carrying this thought to its logical conclusion, the life became a veiling of the divine glory, a humiliation which was only brought to an end with the death and resurrection.

Such was the situation when the author of the Fourth Gospel began to write. There had indeed been a tremendous advance in the interpretation of the life of Christ. But with this centreing of interest upon the significance of the revelation there had come a danger of forgetting that that revelation had become flesh; had appeared among men and that men had beheld His glory, the glory of the only begotten Son of God. Even more keenly would the writer

have felt this if he himself had been an eyewitness of that life and had come under the spell of that Person.

So we have the fourth stage in the writing of the New Testament. In the light of the insight received from St. Paul, the author went back to the traditional story and took up again the task which Matthew and Luke had attempted. Following St. Paul, he made the revelation found in Christ the culmination of the redemptive purpose of God. To this Pauline conception of the divine significance of the life, he added the Synoptical insistence upon the life as a life. Instead of looking at the life as a step to the purpose of God, he saw the life as the revelation itself. It is not the traditional account which he gave, but the traditional account as seen through the teaching of St. Paul and the whole re-interpreted in the light of a deep spiritual experience of the Risen Christ.

The Synoptics had but dimly grasped the infinite significance of the life. St. Paul, in coming to comprehend the significance, had overemphasized one aspect of the life, namely the death. The fourth evangelist, however, retained the advance made and at the same time corrected the defect. The life was traced back to God, identified with the Logos, Who was in the beginning with God, creator of the world, the life and light of men, and this Logos

became flesh, tabernacled among us and we beheld His glory the glory of the only begotten Son."He would show the community that the Christ through Whom Paul had conquered the world was no synthetic phantasy, but the historical Jesus¹. Whose earthly life had already revealed the life eternal".

2:- There is a gain in the interpretation of His death.

For the Synoptics, the tragedy on Calvary was swallowed up in the joy of the resurrection. But by the time of St. Paul, it had become the stumbling block of the Jews and foolishness to the Greeks. Starting with this weakness of the Gospel, St. Paul made it the pillar of his faith, interpreting it in the Judaic terms of an atoning sacrifice. Possibly because it had been such a centre of controversy, he made it the very centre of his message. "God forbid that I should glory save in the cross of Christ". In the death, the whole life found its ultimate purpose and meaning. As Dr. Scott says, "He was the first to grasp the deeper significance of the Gospel history."

This was a tremendous advance upon the understanding of the death of Christ, but another advance was made by the author of the Fourth Gospel. First, there was a gain in the metaphor used to interpret the death. An atoning sacrifice expressed one fundamental truth in the act. But

¹. Das Alte Testament; Franke.

the long subsequent controversy in the Church over the ransom paid to the devil showed the weakness latent in such a figure. In place of this metaphor, the evangelist used the conception of life. The death of Christ was the entrance into a new life, a life of added power; and through Him a communication of new life to all who believe in His name. It was not the death but the glorification of Christ. It is a less legalistic, mechanical metaphor, than the Pauline conception.

Second, there was a gain in the emphasis given to the death. With St. Paul, it had dwarfed the life and teaching of Christ. Everything was to be interpreted in the light of the cross, everything was made subservient to the cross. In the Fourth Gospel, as we have seen this lack of proportion was rectified and the life was given its due emphasis. Whereas for St. Paul the life was seen in the death, for the fourth evangelist the death was seen in the life.

3:- There is a gain in the interpretation of His Mission.

For the Synoptics, the mission of Christ was fully comprehended in the words He uttered and the works which He performed. "Go shew John, those things which ye do hear and see. The blind receive their sight, and the lame walk

the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them.

St. Paul saw the inadequacy of such a conception and realised that there was a deeper significance in the life of Christ. This deeper significance he found in the crowning act of that life, the death on Calvary. The work of Christ was to be seen, not only in the revealing activity of His teaching and healing ministry, but was also expressed in the supreme act of self surrender on Calvary. Furthermore, this mission of revealing the character of God was but a secondary work. The real work was to offer a propitiation for sin. In the atoning sacrifice, alone did one fully comprehend the mission of Christ. The significance of the mission of Christ was not to be found only in the Man, Jesus, but was also to be seen in the pre-existent Christ and the Risen Lord.

The fourth evangelist followed the Synoptics, in seeing an expression of the mission of Christ in the works which He performed and he selected certain of the works which most adequately set forth that mission and termed them signs whereby men might believe in Him. He also adopted the advance made by St. Paul in recognising that the full significance of the mission of Christ was to be seen not merely in what He did or what He said, but

in what He was, in His obedience to the divine will. But instead of limiting that obedience to the death, he found it expressed throughout the whole life, in His absolute identity of will with that of the Father. "I can of Myself do nothing: as I hear, I judge: and My judgment is just because I seek not Mine own will but the will of the Father which hath sent Me."

4:- There is a gain in the interpretation of the character of Jesus Christ.

a) In the relation of Christ to God.

From the first, Christ astonished the people by His doctrine for He taught them as one that had authority and not as the scribes. With the disciples this initial astonishment deepened into a profound reverence. They recognised that He stood in a peculiar, close relationship to God, and they applied to Him that Hebraism, son of, denoting such relationship. Christ was the Son of God. It was a vague term of reverence. But it went little further. There was no attempt to determine the meaning of Fatherhood and Sonship implied in the phrase Son of God.

St. Paul adopted this title Son of God for Christ, but instead of leaving it a vague term denoting close relationship, he used it as a definite theory of the

heavenly origin of the Man Jesus; of the glory which He had sacrificed and the purport of His life and death and resurrection'. But he carried the idea little further. He did not develop the theory into a theology. There was no attempt to determine the relationship to God which is implied in the term. His attention was centred upon giving to Christ an unique place among men, at the same time keeping the phrase subordinate to a strict monotheism. Furthermore the force of the title was weakened by his conception of the life as a humiliation. The sonship was veiled in Jesus of Nazareth, and only fully applicable to the pre-existent and the Risen Christ. Although the phrase had become more definite it was still far from being an adequate expression of the character of Christ.

The author of the Fourth Gospel seized upon this title as the one term applicable above all others to Jesus. But, whereas the Synoptics had assumed the relation to God placing it in the background to His relation to the world, the fourth evangelist made it the foreground of his Gospel and assumed the relation to the world. Furthermore, he accentuated the advance made in St. Paul's teaching on the pre-existent and the Risen Christ, which the phrase implied, but he corrected the defect of withholding the term from the Man Jesus. And he made, in addition, a step

forward for which the Church will always be indebted to him. He asserted not merely that Christ is unique but that He is divine. With the courage of genius, he stated it boldly. Christ is God. "He has the very essence of God".^{1.}

"For as the Father hath life in Himself so hath He given to the Son to have life in Himself." He saw that if the Christian revelation was to mean anything to the world it must mean that in Christ men saw God. He grasped the full significance^{2.} of the terms Sonship and Fatherhood.

Yet he never for a moment sacrificed the monotheism of St. Paul. Christ is God but He is at the same time dependent upon God and God can never be said to be dependent upon Christ. He did not flinch from the paradox, but stated it as the great mystery of the God head.

b) There is a gain in the interpretation of the self-consciousness of Christ.

The first three evangelists were content to record the events of the life of Christ; what He did, how He lived, with whom He talked and what He said. The fourth evangelist attempted to go behind these words and events to the kind of man who could perform them.

He described the Man Whom he found revealed in the traditional account, first through His relation to men. He adequately satisfied their spiritual needs. He is the

1. E.F.Scott. The Fourth Gospel.

2. We would not imply that St. Paul did not regard ~~Christ~~

Bread of life, the Resurrection and the Life, the Way, the Truth and the Life. Second, he portrayed Him through His relation to God. This Man Who could reveal God, Who could speak of God as the Synoptics report Him to have spoken, this Man is God. Finally, he recognised that there was no predicate which could fully comprehend the self-consciousness of Christ and he spoke of Him without the use of any definite predicate. "I am that I am."

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We have given in detail the gain which the Church of Christ has experienced in the transition from the Synoptic to the Johannine version of the life and teaching of Jesus Christ. Yet we have at times felt that presenting such a study was like the effort to describe and estimate the gain which men have found in the letters of St. Paul, or the Letter to the Hebrews. The riches experienced from the efforts of these men to interpret the eternal significance of Jesus Christ can never be weighed and tabulated. They have gripped our souls. We have tasted and realised that they are good.

So with the Gospel of John. It has entered into our hearts. It has become the very centre of our faith. From

as divine. But St. Paul always adhered to a strict monotheism. He never rose to the height of the Johannine paradox; Christ is God. The Father is greater than Christ.

the first men recognised it as the work of the beloved
disciple who leaned upon the Lord's breast. The central
place which it has held and always will hold in the
Christian faith testifies far more than pages of argument
of its eternal worth. It is truly the spiritual Gospel. It
belongs to the ages.

The End.

APPENDIX.

Johannine Parallels to the Synoptics.

John.	Matthew.	Mark.	Luke.	Page. ¹
Chapter 1:				
Verse 1				
2				
3				
4				
5				
6				
7			1: 76, 77, 79.	42 131,
8				
9				
10				
11				
12				
13	16: 16, 19: 25	10: 26	18: 26	74
14				
15	3: 11	1: 7	3: 16	190
16				
17				
18				
19	3: 7		3: 15	191
20				
21				
22			1: 17	191
23	3: 3	1: 3	3: 4	162 191
24-25	3: 7			191
26	3: 11	1: 8	3: 16	190
27				
28	3: 6	1: 5	3: 3	191
29	20: 28, 26: 28	2: 10, 10: 45	22: 20	47 100
30	3: 11	1: 7	3: 16	190
31			1: 76, 79	162
32	3: 16	1: 10	3: 22	162 191
33	3: 11	1: 8	3: 16	162 190
34:	3: 17	1: 11	3: 22	191
35				

1. The Page number refers to the page in the thesis on which the parallel is discussed.

John		Matthew	Mark	Luke	Page	
Chapter	1					
Verse	36	20:28, 26:28	2:10, 10:45	22:20	47	100
	37					
	38					
	39					
	40					
	41					
	42	10:2, 16:17	3:16	6:14	191	
	43					
	44					
	45					
	46					
	47					
	48					
	49					
	50					
	51					
Chapter	2					
Verse	1					
	2					
	3					
	4					
	5					
	6					
	7					
	8					
	9					
	10					
	11					
	12	12:46, 4:12	1:14	4:14	192	
	13					
	14					
	15					
	16	21:28			95	
	17					
	18	21:23	11:28	20:2	189	
	19	26:61, 27:40	14:58		189	
	20-24					
	25	9:4	2:8		189	

John	Matthew	Mark	Luke	Page
Chapter 3				
Verse 1				
2	22: 16	12: 14	20: 21	163 189
3	18: 8	10: 16	18: 17	163
4				
5				
6				
7				
8		4: 26-29	17: 20	149 163
9				
10				
11				
12				
13				
14				
15				
16				
17	18: 11		9: 56	128 163
18	12: 41, 42	16: 16		80 163
19				
20	6: 28		11: 84	137
21				
22-34				
35	11: 27, 28: 18		10: 22	104
36				
Chapter 4				
Verse 1-28				
29	9: 15			135
30				
31				
32	4: 4, 6: 25		4: 4	58 164
33				
34				
35	9: 37		10: 2	118 164
36				
37-38	25: 24		19: 21	164
39-43				
44	13: 57	6: 4	4: 24	124
45-54				

John	Matthew	Mark	Luke	Page
Chapter 5				
Verse 1-18				
19	5:48			81
20	26:39	14:36	22:42	71
20	11:27		10:22	165
	3:17			70
21				
22	25:31-46, 13:24			140
23	10:40	9:37	10:16	66 165
24				
25	11:15			94 165
26				
27				
28-29	25:46			165
30	26:39	14:36	22:42	71 166
31-36				
37	3:17	1:11		70
38-42				
43	21:33-41	12:1-12	20:9-19	142
44	6:16			125
45				
46-47			16:31	111 167
Chapter 6				
Verse 1-15				
16	14:23	6:47	9:18	192
17-18				
20	14:27	6:50		192
21-25				
26				
27	6:19-20		12:33	86 166
28-29				
30	16:1, 12:38	8:11	11:16	189
31-34				
35	5:6, 26:26	14:22	6:21, 22:19	38 167
36-37				
38	26:39	14:36	22:42	71
39	18:14		15:3-7	96 167
40-41				

John		Matthew	Mark	Luke	Page	
Chapter	6					
Verse	42	13:54	6:2,3	4:22	167	
	43					
	44	16:16, 19:25	10:26	18:26	74	
	45					
	46	11:27		10:22	104	
	47	11:29	10:28-31	18:29-31	134	167
	48-67					
	68	16:16	8:29	9:20	122	
	69-71					
Chapter	7					
Verse	1-14					
	15	13:54-55	6:23	4:22	189	
	16-19					
	20	12:24	8:22	11:15	190	
	21-28					
	29	11:27		10:22	104	
	30-45					
	46	7:29	1:22	4:32	190	
	47-58					
Chapter	8					
Verse	1-11					
	12	5:14, 4:16		2:32	42	79
	13-27					
	28	12:37-40			75	
	29-30					
	31	12:50		6:47, 11:28	120	
	32-34					
	35	25:1-13			151	
	36-42					
	43	12:2-9	4:15	8:12	145	
	44-46					
	47	12:50		11:28	120	
	48-55					
	56	13:17		10:23	112	
	57					
	58	12:1, 41		11:31-32	55	
	59					

John	Matthew	Mark	Luke	Page
Chapter 9				
Verse 1-4				
5	4: 16, 5: 14		1: 79, 2: 32	42
6-41				
Chapter 10				
Verse 1	18: 12, 10: 6			
	15: 24, 26: 31		15: 3-7	147
2-6				
7	7: 13		13: 24	46
8-10				
11	9: 36, 10: 6			
	15: 24, 26: 31		15: 3-7	35
12	10: 3			136
13-14				
15	11: 27		10: 22	104. 167
16	8: 11, 24: 31	18: 27	13: 29	81 168
17				
18-27	26: 53			108 168
19-27				
28	18: 14		22: 31	98
29-42				
Chapter 11				
Verse 1-51				
52	8: 11, 24: 31	18: 27	21: 28	81
53-57				
Chapter 12				
Verse 1-5				
6	26: 12	14: 8		192
7-14				
15	21: 5			192
16-28				
24	13: 3-9, 13: 31	4: 26-29		144
25	16: 24			168
	10: 39, 16: 25	8: 35	9: 24, 17: 38	129
26	10: 32	8: 38	12: 8	132
27	26: 33	14: 34	12: 50	51 168
28-39				

John	Matthew	Mark	Luke	Page
Chapter 12				
Verse 40	13:14			110
41-43				
44	10:40	9:37	9:48	66 169
45				
46	4:16, 5:14		2:32, 1:79	42 169
47	18:11		9:56	128
	7:24-27			153
48-50				
Chapter 13				
Verse 1				
2			22:8	192
3	11:27, 28:18		10:22	104
4-12				
13	23:10			60
14				
15				
16	10:24		6:40	169
17	7:25-27		11:28, 6:46	170
18-19				
20	10:40	9:37	9:48	66 170
21	26:21	14:18		170 192
22-24				
25	5:44		6:35	115
26				
27			22:32	193
Chapter 14				
Verse 1				
2	25:34			170
3-5				
6	11:27		10:22	104
	19:28-29, 16:25	8:38	7:23, 10:22	40
7-11				
12	21:21			89 170
13-14				
15-16	12:50		11:28	120
17				

John		Matthew	Mark	Luke	Page
Chapter	14				
Verse	17				
	18	5: 6, 7: 16, 7: 19 28: 20, 18: 20			138 171 53
	19-20				
	21	10: 32		6: 46	171
	22-25				
	26	10: 19	13: 11	12: 12, 21: 14	99
	27				
	28		13: 32		73
	29-30				
	31	26: 46	14: 42		171 193
Chapter	15				
Verse	1				
	2	25: 14-30 25: 14-30		3: 9 13: 6-9, 19: 12	172 150
	3				
	4	7: 20, 3: 8 21: 33-36		6: 44	61 37 138
	5	25: 14-30		13: 6-9, 19: 12	150
	6	5: 4, 5: 6, 7: 19 3: 10, 13: 24-30		6: 44 3: 9	138 49
	7	17: 19			91 172
	8	5: 16		6: 43	117 172
	9				
	10			11: 28	172
	11-13				
	14	12: 50	3: 35	6: 47, 8: 21	172
	15			12: 4	190
	16	3: 8, 7: 20 18: 19		6: 44	61 172 92
	17				
	18				
	19	10: 25			173
	20				
	21	10: 24		22: 27	113 173
	22				
	23			12: 47	146
	24	11: 21		10: 16 10: 13	173 77 173

John	Matthew	Mark	Luke	Page
Chapter 15				
Verse 25				
26	10: 19	13: 11	12: 12, 21: 14	99
27				
Chapter 16				
Verse 1-22				
23	18: 19			92
24-31				
32	26: 31	14: 27		126
Chapter 17				
Verse 1				
2	28: 18, 11: 27		10: 22	104
3-14				
15	6: 13			58
16-28				
29	19: 28		22: 29	79
29-26				
Chapter 18				
Verse 1	26: 30, 36	14: 26, 32	22: 39	193
2-19				
20	26: 55			190
21-35				
36			12: 14	109
37	27: 11	15: 2	23: 3	193
38-40				
Chapter 19				
Verse 1-42				
Chapter 20				
Verse 1-18				
19	18: 18, 16: 19		24: 36-49	97
20-31				
Chapter 21				
Verse 1-25				

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